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The Outlook of Missions

DEC 22 1924
THEOLOGICAL SEMINARY

VOLUME XVI

DECEMBER, 1924

NUMBER 12



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*These children are being cured of tuberculosis at
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STAMP OUT
TUBERCULOSIS
WITH
CHRISTMAS
SEALS

THE NATIONAL, STATE, AND LOCAL TUBERCULOSIS
ASSOCIATIONS OF THE UNITED STATES

The Outlook of Missions

HEADQUARTERS: SCHAFF BUILDING, PHILADELPHIA, PA.

Published Monthly by the Board of Foreign Missions, the Board of Home Missions and the Woman's Missionary Society of General Synod, Reformed Church in the United States.

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SUBSCRIPTION, ONE DOLLAR PER YEAR, PAYABLE IN ADVANCE

Send all Remittances to "The Outlook of Missions," Room 310, Schaff Building
Fifteenth and Race Streets, Philadelphia, Pa.

Entered as Second-class Matter June 12, 1909, at the Post Office at Philadelphia, Pa., under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized on June 29, 1918.

The Quiet Hour

JULIA HALL BARTHOLOMEW

The angel said unto the **Be not afraid; for behold, I bring** a good tidings
e to all people. **—Luke 2:10.**

Almighty God, we give Thee thanks for the mighty yearning of the human heart for the coming of a Saviour, and the constant promise of Thy word that He was to come.

—SAMUEL OSGOOD.

“Hosanna! Praised be the Lord! Bless Him who cometh to bring us salvation! His word goes forth and people by its might once more regain freedom from degradation. Humanity doth give to each his right, while those in darkness find restored the light.”

And Christmas once is Christmas still;
The gates through which He came,
And forests wild and murmuring rill,
And fruitful field and breezy hill,
And all that else the wide world fill
Are vocal with His name.

—PHILLIPS BROOKS.

“His coming has changed the face of the world. If it has transformed our lives, then Christmas is to us a perpetual experience, and every day Christ is born anew within us to larger dominion over mind and heart.”

“You cannot explain these miracles of spiritual refreshment, but they happen. You cannot explain why vital Christian faith will make a man more than conqueror, but it will.”

“Fair are the meadows,
Fairer the woodlands,
Robed in flowers of blooming spring;
Jesus is fairer,
Jesus is purer,
He makes our sorrowing spirits sing.”

At Thy Nativity a glorious choir
Of angels in the fields of Bethlehem, sang
To shepherds watching at their folds by night,
And told them the Messiah now was born,
Where they might see Him.

—JOHN MILTON.

“The future is lighted for us with the radiant colors of hope. Strife and sorrow shall disappear. Peace and love shall reign supreme. The dream of poets, the lesson of priest and prophet, the inspiration of the great musician is confirmed in the light of modern knowledge, and as we gird ourselves for the work of life we may look forward to the time when in the truest sense the kingdom of this world shall become the kingdom of Christ.”

“I heard the call, Come, follow!
That was all.
My gold grew dim,
My soul went after Him,
I rose and followed:
That was all.
Who would not follow
If they heard His call?”

Before we can speak to a man who is caught by the glamor of the world we must get into his place and find what it is that is really attracting him, and meet him there. We must think ourselves into men's lives, into their cravings, into their temptations. Before we can really help a man we must get into his difficulties or his trouble or his temptations.

—JAMES REID.

“God of the snow, teach me
That though my sins as red as crimson be,
Yet, through the precious blood that cleanses
me,
They shall be even whiter than the snow!”

“When the great spiritual experience comes, it is the result not of our worrying, but of God's giving.”

“We welcome the Christmas day, not for its gifts and its social joy alone, but for its deeper lesson of a united humanity and a coming reign of peace.”

The Prayer

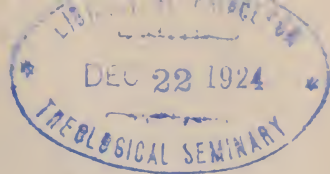
O GOD on High, we gather this day in the name of the little Christ of Bethlehem; to join with the angels in singing His praises, to come with the Magi, offering our several gifts and doing homage to the Infant Majesty; to meditate with Mary, pondering in our hearts the mystery of the Godhead Incarnate; and with the shepherds of the field to welcome the glad tidings of imperishable salvation. Amen.

—A CHURCH SERVICE BOOK.

The Outlook

VOLUME XVI
NUMBER 12
DECEMBER, 1924

of Missions



OUR MOTTO: The Church a Missionary Society—Every Christian a Life Member

Lord of all life, below, above,
Whose light is truth, whose warmth is love,
Before Thy ever-blazing throne,
We ask no lustre of our own.

Grant us Thy truth to make us free,
And kindling hearts that burn for Thee;
Till all Thy living altars claim
One holy light, one heavenly flame.

FAREWELL MESSAGES OF DR. AND MRS. D. B. SCHNEDER

Dear Friends of the Home Church:—

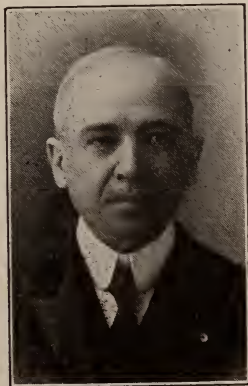
After a stay of over seventeen months in the Home Church my wife and I have now set our faces again in the direction of the field of our missionary labors. Before we set sail we want to say a word of farewell.

We returned to the home land with a heavy burden upon our hearts,—the great, long-standing need of college buildings for North Japan College. But when we arrived here it soon became clear that there was only one way of meeting this need, and that was for us ourselves to go out and raise the needed money as part of the Co-operative Effort of the Forward Movement.

We have worked hard and almost incessantly. We realized that much was at stake for the future of Christ's Kingdom in North Japan. We bore the cross and in Christ's name succeeded in raising *the greater part* of the amount

needed. The irreducible minimum of need is a Main Recitation Building, a Dormitory and a Chapel, costing all together about \$150,000. We have secured *fifteen five thousand dollar gifts*, fourteen from individuals and one from a congregation, for the Main Building. In smaller amounts we secured \$25,000 for the Dormitory. However, toward the \$50,000 needed for the Chapel we have secured only about \$20,000. We could not remain away from our work any longer, and so we are leaving our task unfinished.

But God forbid that the task be *left* unfinished. The College Chapel is to be the sacred building of the whole institution. It is to be a memorial to the sainted members of the Board of Foreign Missions, those great men of the Church who guided the destinies and bore the anxieties of our foreign work in the earlier days. The religious life of the



DR. AND MRS.
D. B. SCHNEDER



College will be suffering until this building is erected. Our Foreign Mission Board will be especially interested in securing the money needed. Field Secretary Rupp, who helped us much in the early stages of our effort, will do his utmost. We from Japan, in the midst of many duties, shall do our part. And we believe that the many dear friends in the Home Church will do their part.

Two things make us very happy as we set our faces again toward the Land of the Rising Sun. One is the fact that through the amount of money that has been raised the future of North Japan College is now secure. Without this effort there was real danger that the work of the Reformed Church in North Japan would in the course of some years have been left with only an academy as its educational institution. That would have been an unspeakable calamity for the future Christianization of North Japan. Kind friends, you who have contributed or pledged \$120,000, in large amounts or small, you have done a great

work for Christ in the Orient, and God will reward you.

Secondly, the recollection of the kindness of many pastors and people of the Home Church will linger as a rare joy and benediction. We had to endure many hardships during our campaign, yet what were these in comparison with the large amount of whole-souled sympathy and kindness poured out for us by many of God's own people in our Church? Words fail one to express one's appreciation of the sympathy and encouragement given us by old friends and new in our undertaking at home and our work abroad. God be praised for such people in our Reformed Church. We thank one and all from the depths of our hearts.

And now, farewell. We go in the name of the Lord to do our part in bringing the people of a great nation into the Kingdom of God. Pray for us that there may be given us grace sufficient unto the day.

Yours in Christ,
D. B. SCHNEDER.

To the Members of the Foreign Mission Board and to the many dear, dear friends in the Church:

How I wish I could take each one of you by the hand and tell you face to face what your love and sympathy have meant to us during our stay in the homeland. You have made our tired bodies strong. You have made our disappointed hearts glad. You have given to us encouragement and cheer that cannot be told you in words. But the memories of your dear friendship and love will also be held sacred in our hearts. The inspiration and help that you have given us will carry us through all things that may confront us in our life's work in Japan. God bless you richly each one for it.

Our furlough was not one of rest but of hard work, and we are going back to our field of labor tired but with hearts bubbling over with joy. Rejoice with us,—for the fifteen five thousands are promised and partly paid in already for the Main Recitation Hall for College department. The twenty-five thousand for the Dormitory is raised, and toward

the College Chapel we have twenty thousand. The other thirty thousand yet needed we have reason to believe God will provide by the end of the year 1925. For we have partial promises towards this. The definite answers will be given us early next spring. We praise God for the many consecrated friends He has raised up to help us in this great work of God in North Japan. Friends in Philadelphia, through the work of Mrs. J. W. Fillman and Mrs. Harry E. Paisley have presented us with a Shumacher Parlor Grand Piano for our Academy Chapel, which will do a great work for the dear Lord Jesus.

And to the dear friends who so kindly contributed and are contributing to help us get a Kindergarten and Mothers' Building in Sendai, I extend thanks from the depths of my heart. For all the gifts of love and sacrifice given I am deeply grateful. I believe that your hearts will be made glad as well as mine in the year

1925, by seeing the building erected for this purpose, for the officers of the W. M. S. of General Synod from the President down are interested to see this great need supplied. And I am going back with a large supply of Kindergarten supplies and many other gifts to help us in the work. Do you wonder that we are happy? Yes, we are so happy that we could almost fly across the Pacific. With all this new equipment we will have a much mightier force than ever for our dear Lord Jesus in North Japan. And with the consecrated co-laborers both

missionaries and Japanese, who can measure the great things that will be done for our Lord in Japan!

Now good-bye to each one of you. God be with you until we meet again. We ask your most earnest prayers for us and our dear daughter as we cross the great deep. Pray that we may be blessed in winning souls for our Master, as we have been in the past. Prayer has mighty weight with God. Once more, good-bye. God bless you richly each one.

Yours lovingly,
ANNA M. SCHNEDER.

SUPPORTERS OF THE CHRISTMAS SEAL

Elizabeth Cole

ANY movement that enlists the interest and partnership of the President, the Secretary of State and other Cabinet members, General Pershing and the first lady of the land, as well as the Prince of Wales, Marshal Foch and other foreign visitors of note, must have back of it a great appeal.

The little newsboy, also, whose enthusiastic support has been enlisted is just as valuable, in his way, as a partner. Nobody could doubt that after reading the following incident:

"Please ma'am, may I have a cent's worth of seals?" said the dirty-faced little newsboy as he ran up to a booth in a Post Office lobby. "You know I buy a cent's worth every day," he explained proudly. "My sister, she had the 'con,' and I tell you those people treated our family swell. If anybody wants to know what I think about the Christmas seal, you can tell 'em that I'm back of it."

Many of the supporters of the Christmas seal have been distinguished men and women. They represent all professions and walks of life. Whether they are presidents, writers, newsboys or scrubwomen, their desire to help has been equally inspirational and appreciated. They have all been partners in the educational campaign to get the best of tuberculosis.

"Of course I want some Christmas seals," said President Coolidge last fall when a Modern Health Crusader came to see him in the White House garden.

"I am proud to be decorated with the cross of double bars," said General Pershing to the little girl who had to stand on a chair to decorate him as a Health Crusader.

Even Irvin Cobb became serious-minded for a few minutes and advised everybody "to do his Christmas stamping early."

"It is the duty of all who possibly can do so, to lend their aid in the fight," wrote Major General Clarence R. Edwards, beloved by New England's doughboys of the Yankee division.

"As Honorary Vice-President of the Association," wrote the late President Harding, "I will be glad to have you convey to all who are interested in the prevention of tuberculosis my earnest hope that the coming fourteenth annual Christmas seal sale may be completely successful."

"Fight the fight to a finish," said Clemenceau, France's tiger, when he bought his seals in this country several years ago.

"We will pitch the old enemy out," cried Christy Mathewson and he really has done this for himself in his conquest over tuberculosis at Saranac Lake.

Babe Ruth, the home-run king, as he purchased seals said he hoped he was helping the tuberculosis patients who were curing in sanatoria to beat his record in running home.

Our War President, Woodrow Wilson, wrote to the National Tuberculosis

Association in 1917, "At this time, when we are all called upon to do our utmost to make the fighting forces of the United States the most efficient that human agency can produce, I cannot too strongly urge upon you and your associates, as well as upon all the people of the United States, the increasing necessity for pressing still further the progress which has been made in the prevention of tuberculosis."

The people and the tuberculosis agencies have been steadily pressing forward in the fight against this disease. In 1908 when President Roosevelt presided at the International Congress on Tuberculosis held in Washington, D. C., he said: "I feel that no gathering could take place fraught with greater hope for the welfare of the people at large than this." That was the time when the organized campaign to prevent and stamp out tuberculosis was only four years old, and over 200,000 persons were dying yearly from tuberculosis in this country. In 1918, the year we were in the war, when

approximately 70,000 American soldiers, sailors and marines were killed or died from various causes, over 150,000 men, women and children in this country died from tuberculosis. For twenty years the work of educating people in the ways of health has been steadily increasing, with the result that the death rate has been cut in half. Last year there were less than 100,000 deaths.

The little penny Christmas seals have had a great share in this remarkable decrease. Seals were sold for the first time in 1907 when only 300,000 seals were purchased. Their popularity and number of supporters have so increased that in 1923 over 425,000,000 seals were purchased. During the 17 years of the organized tuberculosis movement nearly \$30,000,000 have been raised by these tiny symbols of hope. That means that millions of persons, rich and poor, big and little, old and young, sick and well, have been partners in the crusade against the white plague.

What have all these millions of supporters of the Christmas seal helped to support? There are now over 600 hospitals and sanatoria (of which 17 years ago there were but 100) with nearly 70,000 beds; and over 600 clinics and dispensaries where persons may go for periodic physical examinations. At least 10,000 nurses who are detecting the disease in the schools and homes and are giving, not only treatment, but helpful health instruction to mothers and children. Research workers and statisticians are collecting data of untold value. Publicity experts in the past 17 years have distributed millions of pieces of printed matter and thousands of columns of newspaper and magazine articles have helped to appeal to all ages, types and classes of both native and foreign born. Other forms of publicity are lecturers, speakers, demonstrations and exhibits, motion pictures, health plays and pageants, posters and stories. The Modern Health Crusade with an enrollment of over 8,000,000 school children has been teaching these boys and girls good daily habits of health. For those who are malnourished or predisposed to tubercu-

(Continued on Page 536)



GEORGE AND MARGARET NACE LISTENING TO "SANTA CLAUS HIDES IN YOUR PHONOGRAPH"

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Hark, what mean those holy voices,
Sweetly sounding thro' the skies?
Lo! th'angelic host rejoices,
Heav'nly alleluias rise.

Listen to the wondrous story,
Which they chant in hymns of joy:
"Glory in the highest, glory
Glory be to God Most High!"

ON GOING TO CHURCH

Our Commission on Evangelism and Spiritual Resources is co-operating with the Federal Council's Commission on Evangelism in stressing church attendance at the regular services of the sanctuary. Those who feel a sense of responsibility for the same are alarmed at the readiness with which many good people ease their consciences in staying away from the church services. An absentee member is doing injustice to himself and the church to which he nominally belongs. An effort is therefore being put forth to awaken an interest in church attendance. "Forsake not the assembling of yourselves together as is the custom of some."

The whole work of evangelism, of missions, and of every other department of church life is crippled by those who fail to attend. The outside world will never rush in and fill the pews that the regular members leave vacant by going on auto trips, or by loafing at home, or doing

something else more or less questionable.

Dr. Frederick Lynch, the editor of "Christian Work," has formulated four outstanding reasons for church attendance:

1. Because the church is the one place where the memory of the Lord is kept alive.

2. The church is the one witness for Jesus Christ through the ages.

3. The church stands for common worship.

4. The church of Jesus Christ stands for service.

"Those who accept Jesus Christ as their personal Lord, those who believe that He is the light and hope of the world, those who really love to meet together and remember him and eat His love feast together, those who yearn to meet their God face to face in holy worship, those who believe and practice His law of love, service, giving and sacrifice should be in His church."

THE FORWARD MOVEMENT

SEVEN months remain until the final closing of the Forward Movement, June 30th, 1925. It is hoped that by that time all the pledges made shall have been paid. When the movement is finally closed the Board of Home Missions will begin to make distribution among its Mission Churches of the amount it has received. It will be remembered that none of the Forward Movement money has gone into the General Fund of the Board. The Board of Home Missions operates its finances in two Funds, the one a General Fund, which is supplied by the Apportionment and certain other con-

tributions and out of which appropriations to Missionaries and incidental expenses are paid. This General Fund has a budget of \$476,000. The other Fund is known as the Church-building Fund. Into this the Church-building Funds, which the Board receives from time to time, are placed, also legacies. Into this Fund the entire amount for Home Missions from the Forward Movement is put. Some people do not understand this and have been wondering why we are confronted with a heavy debt when we have received half a million dollars through the Forward Movement. If our

people would bear in mind that we have these two funds and that our heaviest debt is in the General Fund, they would be able to understand the situation. Many of our churches started building operations because six million dollars had been subscribed or pledged by the members of the Reformed Church. Our Missions, of course, expected the Reformed people to be as good as their word. The Board in many instances had to extend its credit to these Mission Churches to enable them to erect the necessary church buildings. If the entire amount pledged will come in to the Forward Movement Commission by June 30th, the Board of Home Missions will receive its proportionate share, which is 23 cents out of every dollar, and it will then be enabled to relieve the situation which is pressing hard among some of these Missions. When once the Missions at present on the Roll are supplied with an adequate equipment and their debts brought within manageable proportions, they will go to self-support and will then enable the Board to launch out into new enterprises and in that way extend its work without becoming financially embarrassed in the future.

YOUR HOME MISSION DAY OFFERING

Has it been sent in? You all observed Home Mission Day on some Sunday in November and you took an offering for the new building to be erected by the First Reformed Church, Los Angeles, California, of which the Rev. Gustave Von Gruening is the pastor. Those people out in California are all very anxious to know the amount of that offering in order that they may be able to get their plans in order, so we want you to help us by sending in your offering as promptly as possible. We are showing you in this issue of THE OUTLOOK OF MISSIONS a picture of Rev. Gustave Von Gruening. He was very reluctant to send us this photograph of himself and indeed it came too late to be used with the Home Mission Day material as it appeared in this magazine and in the other Church papers, but we are

sure you will be interested in seeing the type of man who is looking after this promising Mission on the Pacific Coast. We also show you a picture of a splendid Men's Bible Class of the First Reformed Church, Los Angeles, which is taught by the pastor's brother, Professor J. Paul Von Gruening.

Now don't forget that Home Mission Day offering!

(Continued from Page 534)

losis at least 3,000 open air schools, preventoria and outdoor camps have been established.

And finally there is the Christmas seal sale itself. Through understanding what the funds from the sale of seals have accomplished and must continue to accomplish, through talking Christmas seals, through selling and buying them, *everybody has a chance to be a supporter of the Christmas seal.*



REV. GUSTAVE VON GRUENINGEN

NOTES

THE new Editor of *The Reformatusok Lapja*, since the first of October, is the Rev. Michael Toth, of Detroit, Michigan. For a number of years Rev. Dr. Alex Harsanyi was the Editor of this publication. By the reorganization of the Publishing Committee and the management, a complete change in the policy and editorship of the paper was made. Dr. Harsanyi has taken charge of the Mission at Ashtabula, Ohio.

* * *

Several of our Mission Churches are engaged in the erection of new buildings. Ground was broken for Third Church, Youngstown, Ohio, of which Dr. E. D. Wettach is the pastor. Progress is being made on the buildings for Lowell Mission, Canton, Ohio, and St. Luke's Mission, Wilkes-Barre, Pa. The cornerstone of the new building for St. John's Mission, Pottstown, Pa., was recently laid. All of these operations are being financed partly by the Board of Home Missions through the receipts of the Forward Movement.

* * *

Evangelistic Services were held for ten days in the Mission at Greensboro, N. C., of which Rev. H. A. Fesperman is the pastor. Twenty-five new members were received into the Church on October

19th. The Sunday School averaged considerably above 300 during the month of October.

* * *

One Missionary writes: "Am putting on new program of church services—every service different every Sunday, but made to tell the old, old story."

* * *

On November 2nd, the Fifteenth Anniversary of the pastorate of Rev. J. B. Bloom, at St. Joseph, Mo., was observed in a fitting manner. Rev. John C. Horning, D.D., Superintendent of the Department of the West of the Board of Home Missions, represented the Board on the occasion.

* * *

A most successful Community Sunday was observed by the Avon Street Mission, Akron, Ohio, of which Rev. J. Theo. Bucher is the pastor. Children of the Sunday School were enlisted to make 739 door-calls in the homes of the immediate community and to distribute an attractive announcement.

* * *

Rev. L. S. Faust, pastor of the Mission at Oskaloosa, Iowa, recently co-operated in a series of Evangelistic meetings conducted by Mel Trotter.



MEN'S BIBLE CLASS, FIRST REFORMED CHURCH, LOS ANGELES, CAL.
 PROF. J. PAUL VON GRUENINGEN, TEACHER

MEXICANS IN THE UNITED STATES

THE outbreak of pneumonic plague in the Mexican quarter of Los Angeles has directed the attention of the people in the United States to the significance of the Mexicans who have migrated to this country. It must be remembered that the Immigration Act which went into effect July 1st, 1924, places those born in Mexico among non-quota immigrants who can enter in unlimited numbers into the United States as long as they pass the literacy and other tests. It must also be remembered that there is a Mexican border of 1800 miles, and consequently we may expect a very large number of Mexicans to enter the United States. For the fiscal year ending June 30, 1924, there were 87,648 who came over. In 1922 there were only 18,264, but in 1920 there were 51,042. In the last ten years 353,412 have come into the United States. In Los Angeles last year there were 18,744 Mexican school children enrolled in the public schools.

While the larger number of these people settle in Texas, California, Arizona and other states of the south-west, they are also spreading further to the north and east. We have small colonies at Erie and Johnstown, Penna. Most of the Mexicans belong to the wage-earning

class and the majority are unskilled laborers. In certain sections of California they are employed in the fruit and beet seasons, and the problem of living conditions where the Mexicans have settled in large numbers, becomes a growing concern for the common welfare of all people. In many place they live in small huts of one or two rooms; sometimes in temporary barracks which are overcrowded and where sanitary conditions do not obtain.

How long will it take the people of America to appreciate that if we do not reckon with these people and improve their physical conditions and their mode of living, we will have to suffer the terrible consequences in combating disease and other serious conditions which must inevitably develop? Most of these Mexicans belong either to the Roman Catholic Church or they are entirely hostile to organized religion. Several of our denominations are doing excellent work for the Mexicans, but much remains to be done. The Reformed Church has no part in this work. The Mexican furnishes one of those racial questions which challenges the modern Church in a fuller and richer program of endeavor.

THIS IS THE WAY IT WORKS

Philadelphia Classis is issuing a "Monthly Bulletin," which is printed and circulated under the auspices of the Missionary and Stewardship Committee. In a recent issue certain illuminating facts are recorded for the information of its readers. Philadelphia Classis is asked this year to contribute \$19,386 for Home Missions. There are in Philadelphia Classis a number of Mission congregations whose pastors receive \$5,500 in the form of support from the Board of Home Missions. There has also been loaned to the Mission Churches an amount of \$155,000. If these loans are counted at the regular rate of interest, 6%, there is an additional amount of \$9,300 spent on the work in the Classis, making a total of \$14,800, out of the \$19,386 which comes right

back within the Classis itself. If other Classes would take the time to work out similar statements they would discover that a considerable portion of the money which they give for Home Missions comes right back to them again and is applied within their own bounds. If the Churches were to give more for Home Missions a great deal more might thus be applied to the Missions within their own bounds. Here again is that saying true: "Give and it shall be given unto you."

A MERRY CHRISTMAS
AND
A HAPPY NEW YEAR
TO ALL OUR READERS

THE MEANING OF HOME MISSIONS

Charles E. Schaeffer, D. D.

LIKE everything that grows and develops, the conception of Home Missions has undergone changes through the centuries. There was a time when the work of Home Missions included very little more than the following up and the conservation of the people of one's own denomination. It was purely a denominational enterprise. It sought to build up the particular church or sect. If there was found a nucleus of folks belonging to a certain denomination, the Home Mission agencies would immediately direct their attention to those people and organize them into a congregation and support them for the time being until they would reach self-support. This was an admirable way in extending the boundaries of the denomination, but it was a very narrow and limited conception of the Home Mission enterprise.

In the minds of some people the whole Mission work of the Church amounts simply to a clever device to secure money from people's pockets. It is an organized effort to raise a lot of money. It is this idea that has settled down upon some folks which causes them to take so little interest in the work. Of course, this is a mistaken idea, but nevertheless it does play a part in determining people's attitude towards Home Missions.

The work of Home Missions means much more than building up a denomination or raising a sum of money. It means the extension of the Kingdom of God through the organized institution of religion, which is the Church of the Living God. There are some people who would build up Christianity without an effort to build up the Church, but it must always be remembered that the Church is the only institution that stands avowedly, definitely and distinctly for religion. One might as well plan to build up education throughout the land without schools and colleges and universities as to extend and establish religion in the world without the organized institution of religion. You cannot have an ethereal, vaporlike, indef-

inite, intangible something which you call Christianity. Life must always embody itself. Christianity is life and it seeks a body in which it can express itself, in which it may incarnate itself. The body of Christianity is the Church. When we seek to build up the Church we do not make that an end in itself. The Church is to be made strong in order that she may render the more efficient service for the cause of Christianity in the world.

Now, Home Missions means the mission of the Church at home. It embraces the whole task of the Church of Jesus Christ in this country. The mission of the Church changes through the years. There is a shifting of emphasis during certain periods of history. Anyone who studies the history of the Church will recognize this as a fact. Once the mission of the Church seemed to formulate and defend great doctrinal statements; again to organize constitutions and a ritual for the Church; and then during the period of the Reformation to work out the spirit of freedom and salvation by faith through grace. Today the mission of the Church is to interpret the mind of Christ and reveal the will of the Father to the world that is changing and is being controlled by great social and political movements and is operated by mighty physical forces which man has discovered. Therefore, in the light of our social, economic, political life, a new conception of the mission of the Church is needed. In fact, there has come to be a new emphasis upon religion. Religion itself is not interpreted in the same terms in which it was a generation or more ago. Therefore, if the Church, through its Home Mission outreach, is to touch and mold these throbbing forces of life all around us, it must tune in with the will of God concerning these relationships in the world and it must also adapt its program to the conditions which it is supposed to meet in the world.

We are convinced that no country can permanently endure which is not founded on the firm basis of the Christian religion.

If the foundations be destroyed how shall the superstructure remain? Therefore, we are vitally interested in the cause of Home Missions because of our zeal for the Kingdom. We wish to establish the Kingdom of God, which stands for righteousness and peace and joy in the Holy Ghost, in the world. But we are also interested in the cause of Home Missions because of our love for our country. We are moved to support this work because of our religion and because of our patriotism. These two fundamental elements in life are very strongly expressed by the Elders of the Jews who came to Jesus and besought him in behalf of a certain Centurian whose servant was sick and at the point of death. When they came to Jesus they besought Him earnestly, saying, "He loveth our nation and hath built us a synagogue," and we are told that Jesus went with them. Here the two ideas of religion and patriotism are beautifully blended in the character of the Centurian. These are the driving motives which constrain us to carry on this great enterprise for Kingdom and Nation building.

A CONFERENCE

A conference of the pastors and elders of the mission churches within the Eastern Synod was held Monday afternoon preceding the opening of the Synod, October 27th, from 1.30 to 4.30. Nearly all the missions were represented. By the recommendation of the missionaries such a conference was held last year at which time the missionaries and their elders voted to have another conference this year. Superintendent James M. Mullan arranged for it, and by action of the conference, presided. Four periods were conducted as follows, with time given for asking questions and for discussion in each period:

1. A period by Dr. Charles Peters, Director of Week-Day Religious Education, on Week-Day Religious Instruction and its Relation to the Sunday School.
2. A period by Mr. Joseph S. Wise, Superintendent of the Church Building Department, on The Forward Movement: the Completion of the Movement

in the Mission Churches and their Allotments in the Budget.

3. A period by Dr. Edmund deS. Brunner, Director of Town and Country Surveys of the Institute of Social and Religious Research, New York, on The Survey and its Value for the Building of Church Programs.

4. A period by Dr. Charles E. Schaeffer, General Secretary, on Evangelism.

The conference voted that a similar conference be held next year at the same time.

HUNGARIAN STUDENTS

The twenty-two Hungarian students in our institutions at Lancaster are making week-end trips, under the leadership of Professor Alex. Toth, into certain Hungarian communities, where they render a musical program and thus get the work of Christian education of our young people before these Hungarian congregations. They have had such a trip to Johnstown and another to Bloomfield, New Jersey. On their way back from the latter, they stopped in Bethlehem, where they called on our Hungarian minister, Rev. Emil Nagy, and then attended the meeting of the Eastern Synod and were introduced to that body and rendered several musical selections in the Hungarian language, which were greatly appreciated by the members of the Synod.



YOUNG PEOPLE AT WARREN, PA.,
MISSION

OBSERVATIONS OF THE TREASURER

J. S. Wise

THE election and the annual meetings of Synods are over. Everybody seems now to be thoroughly absorbed in the solution of *Cross Word Puzzles*. How long this latest fad will continue no one knows. It certainly has gripped the fancy of the homeward rushing suburbanites as they nightly spend an hour or so on trains and trolleys. It is quite interesting to watch one's fellow travelers as they hastily scan the news and then turn to their paper's page whereon the daily puzzle is to be found. How absorbed they are! With "knitted brow and sober mien" the task is approached and soon all consciousness of their surroundings is gone. The conductor must announce the streets or stations in louder tones than usual if he wishes to escape the deprecations from the man who has been inadvertently carried beyond his destination.

It takes very little to absorb the attention of the people en masse. Politics, religion, cross word puzzles, or some lesser passing fad or fancy, will, at times, so engross public attention as to exclude everything else. This is man's greatest danger. He is often so engulfed with a single idea that he is altogether oblivious of his surroundings. At such times he is quite fortunate if he is safely seated in a quiet public conveyance instead of walking across a crowded and bustling city street.

The public gives much thought to politics and one would naturally think, in a presidential year, everything else, as election day approaches, would become subservient to that most important event. I have no doubt that such was the case in States where the result could not be predetermined. But in Pennsylvania there was no mystery about it, consequently the cross word puzzle took precedence. Public attention cannot be concentrated very long upon any subject that lacks mystery, or the unknown. That is what it craves and that is why our daily papers often devote column after column in describing the uncanny and revolting features of disgusting crime, to

the exclusion of much more wholesome and important news. If the cross word puzzle will in any adequate way satisfy this craving then let us welcome it and hope that it has come to stay.

Likewise public attention is easily concentrated on religion. A little advertising, a little mystery, a united effort and a great City can easily be aroused. Billy Sunday has demonstrated that so frequently that the assertion is self-evident. Yes, in spite of their apparent indifference, our cities are crowded with millions of people, outside of the Church, who long, in some way, to give expression to their deep religious convictions, but do not know how. Once in a while, some of these find their way into the public worship of the Church, only to find that the message and the whole order of service have been prepared for the "edification of the saints" while they, "poor sinners," go away hungry and empty handed. That is a problem with which many of our Home Missionaries must deal. It is far more difficult to solve than the daily cross word puzzle. In many instances, when the Home Missionary attempts to meet such needs, he finds himself opposed by some of his officers and leading members. I am not saying this in disparagement of these most loyal members. They are vitally interested and concerned about the welfare of the Mission. There is the problem. They have not yet learned that the welfare of the people of their community is greater than the welfare of the Mission. Too many of us are over-concerned about preserving the Church instead of using the Church to preserve the people. Our programs of Evangelism and Social Service need more serious consideration. Because certain activities were not tolerated in the past is no reason why they should not be tolerated now. The great question to be answered in our day is not how shall we save the Church, but how shall we save the world? Oh, the wasted energy of so many good, faithful people in trying to save the Church! God wants us to use it, not to save it. Therefore, let us minister to the great

unchurched masses, found in every community, by nourishing the body and the spirit in all of their needs.

These are but a few of the puzzling problems which your Home Mission Board must face constantly. Most of the contributors to Home Missions believe that the whole task consists in promoting the denomination. They have been so taught in early life and these early impressions steadfastly remain. They fail to realize how vastly the Home Mission problem has grown in the last decade. It now deals with every phase of life. It touches not only the Church and the home, but must be reckoned with in the shop, the store and the office. Its problem of building the Kingdom of God into the life of the Nation is leading it onward into new fields and into new activities. These expanding demands and ever increasing problems are forcing upon the Church "a cross word puzzle" that will demand the concentrated effort of all its brightest and best men and women in the solution.

I believe, much, if not more, of this part of our work than I have mentioned, found lodgment in the hearts and minds of the delegates who attended our Synods this fall. Last year I was very much discouraged at the attitude assumed by many on the floor of their respective Synods toward our Home Mission task. As an officer of the Board I felt that somehow or other we were out of harmony with the mind of the Church. Wherein were we wrong? I have worked at the puzzle for a full year and am no nearer its solution than I was a year ago. The demands on the Treasury are still here. The deficit is still growing. But, thank God, the murmuring against the increased budget is decreasing. The spirit of the Synods of this year is far more hopeful than a year ago. Shall the good work continue? Will the Church help the Treasurer to solve his financial cross word puzzles with correct answers by the end of the Classical year? I believe she will.

THE SIGNIFICANCE OF CHRISTMAS

Jane Carpenter

"BOY, I hope to get some new skates for Christmas," said Tom, as he rubbed vigorously at the nine months' accumulation of rust on his old ones.

"And I hope I get a new book-bag," answered his sister, "this one's pathetic."

"I wonder how many times you children have said, 'I hope I get . . . for Christmas,'" said their mother irritably.

The girl shrugged her shoulders and the boy scowled. "I thought that was what Christmas was for," he muttered.

The mother was shocked out of her irritation. Did the child really mean that? It had seemed to her, since the children both knew that their father had just met with a serious financial loss, they ought not to expect much for Christmas. To be sure, a pair of skates and a book-bag might be managed, but these were only two of the many things for which they had expressed a wish. She had not for a moment thought of

saying, as she knew some mothers would have done, "We can have no Christmas this year," for to her Christmas held a significance that mere giving or receiving could not affect. How was it that Tom and Katherine had such a limited concept? She felt very unhappy about it.

Now was she not taking the boy's remark much too seriously? He had spoken in an attempt to justify himself. This really ought not to have been necessary for his wish had been childishly natural. It did not mean that he was selfish or that he wanted more than his parents could afford. Probably neither of the children had the least expectation of getting many of the things they had said they wanted. Whether or not this mother had real cause to be troubled, however, depended on the answer to the question: What was the significance of Christmas to these young people? Was it a Day to be cherished by them always,

(Continued on Page 548)

CHURCH-BUILDING FUNDS

J. S. Wise, Superintendent

(Continued from last month)

928.—The Samuel and Susan McCammon Church-building Fund of \$500. Bequest of Caroline McCammon, Bangor, Penna. Invested in St. Mark's Reformed Church, Lincoln, Neb.

929.—The Mr. and Mrs. William Moyer Church-building Fund of \$500. Contributed by the heirs of the late Professor William Moyer, of Freeburg, Pa., in loving memory. Invested in Hungarian Reformed Church, Uniontown, Pa.

930.—The Rev. A. H. Kremer, D.D., Church-building Fund of \$500.00. Contributed by the First Reformed Sunday School of Carlisle, Pa. Invested in Community Reformed Church, Austintown, Ohio.

931.—The William M. Weaver Church-building Fund of \$500.00. Bequest of William M. Weaver, Bethlehem, Pa. Invested in Community Reformed Church, Austintown, Ohio.

932.—The S. Clinton Cramer and Ellen Virginia Cramer Church-building Fund of \$500.00. Bequest of S. Clinton Cramer, Walkersville, Md., late member of Glade Reformed Church. Invested in St. Luke's Reformed Church, Wilkes-Barre, Pa.

933.—The Ida Leslie Shower Church-building Fund of \$500.00. Bequest of George T. Shower, Baltimore, Md., in memory of his deceased wife. Invested in Dexter Boulevard Reformed Church, Detroit, Mich.

934.—The Juniata Classical Missionary Society Church-building Fund No. 6 of \$500.00. Contributed by the Missionary Society of Juniata Classis. Invested in Magyar Reformed Church, New York City.

935.—The Rev. F. W. Smith Church-building Fund of \$500.00. Contributed by the Catechumens confirmed during his forty years' ministry. Invested in St. Paul's Reformed Church, Roanoke, Va.



DEXTER BOULEVARD REFORMED CHURCH, DETROIT, MICHIGAN

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK

James M. Mullan, *Executive Secretary*

THE CHILDREN'S AMENDMENT

What It Says

"Section 1. The Congress shall have power to limit, regulate, and prohibit the labor of persons under 18 years of age.

"Section 2. The power of the several States is unimpaired by this article except that the operation of State laws shall be suspended to the extent necessary to give effect to legislation enacted by the Congress."

What It Means

The Amendment contains *no prohibition* whatever. It does *not* prohibit labor of children up to 18 years of age. *It is an enabling act only, and does not itself regulate or prohibit anything, nor affect the employment or labor of children at all.* It will become effective only when Congress shall have passed a Federal child labor law. *Nor does the Amendment contemplate the enactment of a law prohibiting the labor of all children up to 18 years of age.* It does contemplate, however, and makes possible, on the part of the Federal government, such *regulation* of child labor as is already provided by some States, for instance, the employment of girls and boys of 16 and 17 years, and younger, *in extra hazardous occupations and at night work or overlong hours.* Many States now have laws regulating the labor of children up to 18 years, and some even to 21 years. The Amendment in no wise affects these States except to safeguard them in the right to give their children greater protection than Congress may provide. As the situation now stands American children are denied *equal* protection of the law, and the Amendment will give Congress the right to establish a minimum standard of protection *for all American children.* At the same time the States desiring to protect their children will not be required to do so against, as at present, the competition of States with low child labor standards.

What Is Child Labor?

A good deal is being said by opponents of the Amendment about the kind of law that Congress might pass, regulating, for instance, the employment of children in agriculture, and home service. The facts are that there are more children on the farms than in the cities, and there are more of them gainfully employed in agriculture than in any other occupation. Many of the children help their fathers with the farm work just as the girls help their mothers with household work. *This work is valuable to both boys and girls for the training it gives and for the unselfishness and the sense of family solidarity which it develops.* It is being said that Congress will prohibit all kinds of farm work. This is an assumption that Congress will make an absurd use or abuse of its power. As a matter of fact neither Congress nor any State legislature, with full powers to do so, has ever considered such a law, or a law prohibiting altogether the labor of children of 16 and 17 years of age. It is true that the Amendment provides for no exemptions, but a constitutional amendment, like the Constitution itself, should deal with broad and general principles so as to make possible the meeting of changing conditions and national developments as time goes on. *The place for exemptions is not in the Amendment but in the statute Congress may enact under this grant of power.*

There has appeared in recent years certain industrialized types of agriculture in some parts of the country. Truck gardening is an example. In this type of farming, children are frequently employed in large numbers away from their homes, with or without their parents, under conditions approximating those in factories. Hours are very long and living conditions very dangerous to both girls and boys, and school attendance

is often seriously interrupted. It is well enough to have such a developing situation in mind when framing an amendment to the Constitution intended to protect children from exploitation for years to come. Nevertheless, at this time, no one is advocating Federal control of truck gardening, although certain large truck gardeners have joined certain textile and glass factories in opposing child labor legislation and this Amendment.

Because this sort of employment is out of doors and only for certain seasons of the year, at its worst it is less objectionable than employment in mines and factories. States, regardless of the Amendment, have begun to consider the evils which these new forms of agriculture have brought, with the increased interest that has been awakened in better rural schools and in child welfare. The State of Ohio has passed a law which is intended *not to prohibit* but to *regulate* this type of work. It is because of this growing concern on the part of States where the problem exists that opposition from truck gardeners has developed. But neither of the Federal laws passed, and declared unconstitutional, undertook to deal with this type of child labor. It was not even suggested—much less voted.

The debate in Congress on the Amendment showed that there is no intention of including it in the statute now. It is wise, however, to make the Amendment broad enough to provide for such legislation should the time ever come when it will be needed.

The intent of this Amendment is to correct the child labor evil. By child labor, as affected by this Amendment, is not meant the good old farm home life that still remains the greatest training school of robust manhood, but the work of children under conditions that interfere with the physical development, education, and opportunities for recreation which children require. It is the working of children at unfit ages, for unreasonable hours, or under unhealthy conditions. Children may work wholesomely and profitably, but their employment under unfair or improper conditions is an economic waste, a social crime, and a political menace.

For and Against

When the Amendment was under consideration by Congress several powerful organizations, representing large constituencies, appeared against it. Among these were the National Manufacturers' Association, and the Pennsylvania Manufacturers' Association. A score and more of important organizations also appeared in its behalf, representing millions of voters. In the Senate, Mr. Lodge and Mr. Robinson, the leaders of their respective parties were for it, also 40 Republican, 19 Democratic, and 2 Farm-Labor Senators voted for it, not counting those who paired for it. In the House of Representatives Mr. Longworth and Mr. Oldfield, Republican floor leader and Democratic whip, respectively, were for it, also 168 Republican, 127 Democratic, 1 Socialist, and 1 Independent Congressman, voted for it, not counting those who paired for it. Senator Robinson said:

"There is a demand, not from Bolsheviks, Socialists or anarchists, but from the men and women who constitute the patriotic citizenship of this Nation, for uniform legislation on the subject of child labor, and you cannot scare me from voting for this amendment by conjuring up in the fancy possible evils which, by a stretch of the imagination, might be calculated to offset the advantages of such legislation.

"I am in favor of submitting this amendment to the States for their ratification, and I have not the slightest fear that any harm will come to any institution worth preserving if the States ratify this amendment."

The State legislatures of six States petitioned Congress to submit such an amendment. The late President Wilson urged Congress to pass the Federal child labor statutes. The late President Harding recommended the Amendment in his message to Congress. All three recent Presidential candidates declared for it. President Coolidge said:

"Our different States have had different standards, or no standards at all, for child labor. The Congress should have authority to provide a uniform law applicable to the whole nation which will

protect childhood. Our country cannot afford to let anyone live off the earnings of its youth of tender years. Their places are not in the factory, but in the school, that the men and women of tomorrow may reach a higher state of existence and the nation a higher standard of citizenship."

In a straw vote by the Public Education and Child Labor Association of Pennsylvania among the candidates for the Legislature of Pennsylvania on the Amendment and their reasons therefor, one of these prospective Legislators said: "I was in the coal mines at 12 years old. I want mine to have a chance to

grow up." Another replied: "I know what it is. I started to work in the glass factory when I was thirteen," and then went on to quote from Charlotte Perkins Gilman:

Child Labor

No fledgling feeds the father bird,
No chicken feeds the hen
No kitten mouses for the cat—
This glory is for men!

We are the wisest, strongest race—
Loud may our praise be sung!
The only animal alive
That lives upon its young.

ROLL OF HOME MISSIONS

OHIO SYNOD

- Avon Street, Akron, O.....J. Theodore Bucher,
861 Avon St.
- Williard, Akron, O.....Geo. A. Snyder, D.D.,
473 Hammel St.
- Grace, Canton, O.....E. E. Koepp.
- Lowell, Canton, O.....O. P. Foust,
127 Arlington Ave.,
N. W.
- Wilson Ave., Columbus, J. P. Alden,
1261 Fair Ave.
- Hale Mem., Dayton, O....H. J. Herber,
57 Fountain Ave.
- Heidelberg, Dayton, O....C. G. Beaver,
1225 Huffman Ave.
- Ohmer Park, Dayton, O....George P. Kehl,
2018 Revere Ave.
- Grace, Detroit, Mich.....C. A. Albright,
2357 E. Grand Blvd.
- Detroit, Mich., (Dexter
Blvd.)
- Trinity, Detroit, Mich....F. W. Bald, B.D.,
516 W. Sevenmile Rd.
- Hamilton, O.W. F. Kissel,
117 Progress Ave.
- Kenmore, O.W. S. Adams,
45 S. 11th St.
- Lima, O.E. Bruce Jacobs,
855 Brice Ave.
- Lisbon, O.....M. N. George.
- Springfield, O.M. H. Way,
14 N. Plum St.
- Grace, Toledo, O.....Ellis S. Hay,
233 Islington St.
- Youngstown, O. (Third)..E. D. Wettach, D.D.,
1944 Everett Ave.

MID-WEST SYNOD

- Abilene, KansasA. R. VonGruenigen,
202 E. First St.
- First, Cedar Rapids, Ia...A. J. Michael,
637 "L" St., W.
- Grace, Chicago, Ill.....M. E. Beck,
2741 Jackson Blvd.
- Denver, Colo.David H. Fouse, D.D.,
1720 Emerson St.
- Freeport, Ill.E. G. Homrighausen,
918 S. Carroll Ave.
- First, Gary, Ind.....J. M. Johnson,
625 Tyler St.
- Holton, Kansas.....W. J. Becker,
120 W. 6th St.
- Indianapolis, Ind.....G. H. Gebhardt,
4468 Carrollton Ave.
- St. Paul's, Kansas City, H. L. V. Shinn,
Mo.3642 Prospect Ave.
- Lincoln, Neb.....A. R. Achtemeier,
226 N. 24th St.

- Mill Creek, Tamms, Ill....L. S. Hegnauer.
- First, Omaha, Neb.....Richard Rettig,
2315 Deer Pk. Blvd.
- Oskaloosa, Ia.....L. S. Faust,
404 S. "D" St.
- St. Joseph, Mo.....J. B. Bloom,
1012 Henry St.
- Sioux City, Ia.....L. Harrison Ludwig,
1314 W. 14th St.
- Terre Haute, Ind.....W. E. Huckriede,
26 N. 35th St.
- Wilton, Ia.....P. H. Achtermann.

POTOMAC SYNOD

- Salem, Altoona, Pa.....Victor H. Jones,
331 E. Grant Ave.
- Grace, Baltimore.....S. A. Troxell,
101 W. Ostend St.
- St. Luke's, Baltimore....Atvill Conner,
1811 Penrose Ave.
- Brunswick, Md.....R. F. Main.
- Burlington, N. C.....H. A. Welker.
- Charlotte, N. C.....Shuford Peeler.
- Greensboro, N. C.....H. A. Fesperman.
- Hanover, Pa.....Frank S. Bromer,
431 N. Franklin St.
- Harrisonburg, Va.....J. Silor Garrison.
- First, High Point, N. C....Milton Whitener.
- Hollidaysburg, Charles A. Huyette,
Williamsburg, Pa.....Hollidaysburg, Pa.
- Kannapolis, N. C.....L. A. Peeler.
- Lenoir, N. C.....John C. Peeler,
309 College Ave.
- Lexington, N. C. (Second)A. O. Leonard.
- Lincolnton, N. C.....
- Roanoke, Va.....Aaron R. Tosh,
21 Sixth Ave., S. W.
- Salisbury, N. C.....Banks J. Peeler.
- Thomasville, N. C.....J. A. Palmer.
- Waughtown, N. C.....A. C. Peeler,
2940 Waughtown St.,
Winston-Salem, N. C.
- West Hickory, N. C.
- Winchester, Va.F. R. Casselman,
204 S. Market St.
- Winston-Salem, N. C.....O. B. Michael,
2009 Hollyroad St.
- Emmanuel, York, Pa.....O. S. Hartman,
803 E. Market St.
- St. Stephens, York, Pa...E. T. Rhodes,
1422 Market St.

PITTSBURGH SYNOD

- Braddock, Pa.....G. P. Fisher,
315 Camp Ave.
- Grace, Buffalo, N. Y.....Henry Miller,
869 E. Delavan Ave.

Bethany, Butler, Pa.....Paul I. Kuntz,
223 W. North St.
Connellsville, Pa.....J. H. Dorman,
104 E. Green St.
Derry, Pa.....W. H. Cogley.
Duquesne, Pa.....William H. Landis,
104 S. 7th St.
Ellwood City, Pa.....A. M. Schaffner,
316 8th St.
Third, Greensburg, Pa....William C. Sykes.
Grove City, Pa.....H. S. Nicholson.
First, Homestead, Pa....D. J. Wolf,
254 15th Ave.
St. Paul's, Johnstown, Pa.A. B. Bauman,
669 Grove Ave.
Larimer, Pa.....W. S. Fisher.
McKeesport, Pa.....A. M. Billman,
1516 Winona Ave.
New Kensington, Pa....R. V. Hartman,
341 Freeport Rd.
Pitcairn, Pa.C. A. Bushong.
Ascension, Pittsburgh, Pa.H. L. Krause,
1804 Morrell St.
Rochester, N. Y.....H. H. Price,
206 Pullman Ave.
Trafford City, Pa.....E. H. Laubach.
Yukon, Pa.....S. U. Waugaman.

EASTERN SYNOD

Emmanuel, Allentown, Pa.J. P. Bachman,
35 N. 13th St.
St. James', Allentown, Pa.Joseph S. Peters,
127 S. 15th St.
St. Paul's, Allentown, Pa.E. Elmer Sensenig,
399 E. Hamilton St.
Calvary, Bethlehem, Pa...T. C. Strook,
905 N. Linden St.
Fountain Hill, S. Bethle- T. C. Brown, 930 Itasca
hem, Pa. St., Bethlehem, Pa.
Bethlehem, West
St. Peter's, Lancaster, Pa.
Lewistown, Pa.....F. A. Rupley, D.D.,
230 Logan St.
Marietta, P. Zion.....Victor Steinberg.
McAdooC. E. Correll, Ph.D.,
100 E. Broad St., W.
Hazleton, Pa.
Montgomery, Pa.....Roy Moorhead.
Minersville, Pa.O. R. Frantz,
316 Church St.
Mountville, Pa. (Trinity).J. W. Zehring.
Palmerton, Pa.....H. S. Kehm,
609 Franklin Ave.
Mahanoy City, Pa. (Grace)George W. Hartman,
505 E. Mahanoy Ave.
Penbrook, Pa.....F. M. E. Grove,
54 Banks St.
Rosedale-Laureldale, Pa...F. D. Wentzel,
R. No. 1.
St. John's, Pottstown, Pa.
St. Paul's, Stowe, Pa....Walter D. Mehrling,
1040 High St., Potts-
town, Pa.
Fern Rock, Phila.....H. G. Maeder,
5942 N. Park Ave.
Olivet, Phila., Pa.....Maurice Samson, D.D.,
5030 N. 12th St.
St. Andrew's, Phila., Pa.A. G. Peers,
2111 S. 21st St.
Tabor, Phila., Pa.....Elam J. Snyder,
536 Chew St.
Plymouth, Pa.....Victor A. Ruth,
111 Center St.
Second, Scranton, Pa....Joseph Yost,
539 Willow St.
State College, Pa.....E. H. Romig.
West Hazleton, Pa.....E. F. Faust,
14 Madison Ave.
West Milton, Pa. (St.
Paul's)R. Ira Gass.
Wilkes-Barre, Pa.....H. A. Shiffer,
14 E. Hollenback Ave.
Wyomissing, Pa.....D. B. Clark,
940 Mory Ave.

GERMAN SYNOD OF THE EAST

Bethel, Baltimore, Md....W. R. Strietelmeier,
2 S. Ellwood Ave.
Brooklyn-Woodhaven,
N. Y.W. Walenta,
3 Earl Court, Wood-
haven, N. Y.
Trinity, Buffalo, N. Y....Wm. Huber,
1079 Kensington Ave.

Lynbrook, Long Island, F. W. Kratz, Ph.D.,
N. Y. 60 Hausman Street,
Greenpoint, Brk., N.
Y.
Egg Harbor, N. J.....A. H. Elshoff,
310 Washington Ave.
Glassboro, N. J.....A. K. Staiger.
Bethany, Phila., Pa.....G. A. Haack,
1008 Magee St.
Hope, Phila., Pa.....S. H. Matzke,
6112 Haverford Ave.
Karmel, Phila., Pa.....W. G. Weiss,
2434 S. 72nd St.
Glade Run, Warren, Pa...J. F. Reimers.

HUNGARIAN MISSIONS

Akron, O.A. Bakay,
860 Coburn St.
Dayton, O.John Azary,
1424 Blaine St.
East Chicago, Ind.....Alex. Mirese,
4822 Kennedy Ave.
Gary, Ind.Bela Bertok,
1306 Jackson St.
Johnstown, Pa.Ernest Porzsoit,
824 9th Ave.
Lorain, O.Francis Ujlaki,
3036 Globe Ave.
Northampton, Pa.Emil Nagy (supply).
South Norwalk, Conn....Gabriel Dokus,
21 Lexington Ave.
South Chicago, Ill.....
Torrington-Hartford,
Conn.Bela Kovacs (supply).
Uniontown, Pa.Stephen Borsos (sup'y)
229 W. Berkeley St.
Whiting, Ind.Alex. Mirese (supply).
Ashtabula, O.Alex. Harsanyi, Ph.D.,
127 Walnut St.,
Ashtabula, O.
Buffalo-Tonawanda, N. Y.Andrew Urban,
1940 Clinton St.
Fairport, O.Charles Krivulka,
607 Plum St.
Conneaut, Ohio; Erie, Pa.John Botty,
849 Harbor St., Con-
neaut, O.
Cleveland, O. (East)....Joseph Herczegh.
Cleveland, O. (West)....Alex. Csutoros,
1946 Bakewell St.
Drakes-Congo, O.A. Radacsy,
R. F. D. No. 1, Box
25, Corning, O.
Detroit, Mich.Michael Toth,
8016 Vanderbilt Ave.
Elyria, O.A. S. Kalassay, Jr.,
119 W. River St.
Flint, Mich.Nicholas Varkonyi,
1145 Campau Ave.
Kalamazoo, Grand Stephen Virag,
Rapids 801 Mill St., Kala-
mazoo.
Kearsage, Mich.
McKeesport, Pa.Julius Melegh,
138 8th St.
Pittsburgh, Pa.Odon Vasvary.
Springdale, Pa.Andrew Kish,
P. O. Box 196.
Windber, Pa.Bela Kerekes,
404 Somerset St.
Columbus, O.Julius Hanko,
No. 63 Innis Ave.
Chicago-Burnside, Ill. ...Eugene Boros,
652 E. 92nd St.
Traveling Missionary ...Stephen Borsos.
Supply PastorS. M. Kovachy,
10206 Hampden Ave.,
Cleveland, O.
Bethlehem, Pa.Emil Nagy,
526 E. 4th St.
New York, N. Y.....G. Takaro,
344 E. 69th St.
Passaic, N. J.....Ladislau Tegze,
220 4th St.
Wallingford, Conn.Bela Kovacs,
P. O. Box 136.
Woodbridge, N. J.....Frank Kovach,
455 Franklin St.,
Bloomfield, N. J.
Pocahontas, Va.J. B. Szechy,
Tazewell County.
Ethel Logan County,
W. Va.Andrew Kovach.

BOHEMIAN

Cedar Rapids, Iowa.....Frank Helmich,
1504 Second St.
Chicago, Ill.

PACIFIC COAST

(American)
Los Angeles, Cal. (First)..Gustave Von Gruenin-
gen, 510 Palm St.,
Altadena, Cal.
Trinity, Sherman, Cal....M. M. Noacker,
2002 W. 41st St.,
Los Angeles, Cal.

(Japanese)

San Francisco, Cal.....J. Mori,
1760 Post St.
Los Angeles, Cal.....

JEWISH WORK

Brooklyn, N. Y.....George H. Wulfken,
123 Harrison Ave.
Philadelphia, Pa.Rev. Immanuel Gitel,
1914 S. 6th St.

WOMEN WORKERS

American Work:
Grace, Buffalo, N. Y.....Miss Kathryn Y. Alle-
bach.

Chicago, Ill.Miss Ina Jackson,
2712 W. Adams St.
Detroit, Mich. (Trinity)..Miss Alvena Hannig,
Kansas City, Mo.....Miss L. Kippenham,
19140 Exeter Ave.
Omaha, Neb.Miss Martha E. Zierdt,
3316 S. 22nd St.
Rochester, N. Y.....Miss Lucy Musselman,
348 W. Clay St.

Denver, Colo.

Hungarian Work:

HomesteadMiss Jolanda Nagy.
Cleveland, O.Mrs. Dr. Bela Serly.
Toledo, O.Mrs. Ida Harsanyi,
301 Whitmore St.
McKeesport, Pa.Miss Anna Bogar.
Detroit, Mich.Mrs. Paul Daroczy.

Japanese Work:

San Francisco, Cal.....Mrs. Belle De Camp,
1250 Sacramento St.
Los Angeles, Cal.....Miss Edna M. Vick-
strom, 554-558 S. Hope
St.

THE SIGNIFICANCE OF CHRISTMAS

(Continued from Page 542)

not merely on account of its sacred origin but because of their own happy experiences? Was Christmas a season fraught with so much gladness and enjoyable activity that no matter what they might wish for, or really receive, this was after all only a very delightful side issue? When children think too much about presents it is because their concept of the Day and its meaning is so lean and barren that if it were not for these there would be nothing to it at all. But no profusion of presents can make the twenty-fifth of December *Christmas*.

If the parent "makes the Christmas" as it were, and presents it to the family a finished production, what is there for the children to do but to receive it? And how can they be expected to know or to think of anything beyond or above that act? Often when they are given money to buy gifts for their relatives and friends, they are over-advised with regard to the selection; sometimes they are given no choice at all. How then can

they be expected to understand the joy of giving?

The wise mother lets the children prepare the Christmas festivities under her guidance. She helps them to make gifts for each other and for their friends. She plans with them means for providing relief and cheer for those who are in trouble. When it is possible, she encourages them to earn the money for the things they want to buy. She lets them do most of the decorating; if there is to be a tree, they dress it; and, if she cooks it herself, she allows them to help in the preparation of the dinner. She has secrets with each one of them, and the surprises that are planned are always throwing them into a state of glee. She reads with them the best Christmas stories, and they sing together the carols that never grow old. Presents? They like them, of course, but receiving is quite a secondary matter after all—only one of many pleasant incidents of a very happy season.

BOARD OF FOREIGN MISSIONS
Comparative Receipts for the Month of October

Synods	1923			1924			Increase	Decrease
	Appt.	Specials	Total	Appt.	Specials	Total		
Eastern	\$6,971.98	\$3,817.97	\$10,789.95	\$5,243.65	\$13,826.21	\$19,069.86	\$8,279.91	.....
Ohio	3,527.24	1,699.06	5,226.30	4,701.35	2,193.48	6,894.83	1,668.53	.....
Northwest	432.85	462.78	895.63	656.57	553.88	1,210.45	314.82	.....
Pittsburgh	1,743.90	1,216.34	2,960.24	2,954.65	1,367.29	4,321.94	1,361.70	.....
Potomac	3,193.01	2,661.67	5,854.68	3,239.90	838.50	4,078.40	.....	\$1,776.28
German of East.	531.00	270.38	801.38	602.93	85.00	687.93	.....	113.45
Mid-West	988.75	1,003.68	1,992.43	397.66	13.00	410.66	.....	1,581.77
W. M. S. G. S. ....	.....	1,553.61	1,553.61	.....	2,954.16	2,954.16	.....	1,400.55
Bequests .....	.....	96.68	96.68	.....	.....	.....	.....	96.68
Annuity Bonds .....	.....	.....	.....	.....	1,000.00	1,000.00	.....	1,000.00
Miscellaneous .....	.....	323.82	323.82	.....	40.05	40.05	.....	283.77
Totals	\$17,388.73	\$13,105.99	\$30,494.72	\$17,796.71	\$22,871.57	\$40,668.28	\$14,025.51	\$3,851.95
					Net Increase.....	\$10,173.56		

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

How silently, how silently,
The wondrous gift is given!
So God imparts to human hearts
The blessings of His heaven.

No ear may hear His coming,
But in this world of sin,
Where meek souls will receive Him still,
The dear Christ enters in.

IN UNITY IS STRENGTH

ALL work done for the Lord has the promise of success. The promise of success depends upon the workers keeping the unity of the Spirit in the bond of peace. "Holding together" is our paramount duty in Kingdom work. Except we hold together we cannot be true partners in leading souls to the true source of light and salvation. We may not think alike but we can all think together. We can be workers together with God. Burdens which no single member can bear for others, the denomination can carry. There is an inspiration in the fellowship of service. Union means re-inforcement of individual power. Faith kindles faith. Comradeship awakens enthusiasm. "Humanity is starving in every direction and stands broken and crippled on the march, for want of the spirit of love which alone can hold us together."

"Casting aside all things that mar,
Saying to worry depart!

To the voices of hope that are calling
you,
Open the door of your heart."

MINGLED EXPERIENCES

JOY and sadness blend in the experiences of the Secretary with the missionaries as they come from and go to their fields of labor. We are always glad to welcome them to the homeland and it always gives us pain when we must bid them adieu as they return to the work. During the past year it has been a real delight to have home on furlough our three oldest missionaries—Drs. Moore, Schneder and Hoy. Their visits to the office have been frequent and always fraught with genuine pleasure.

Less than a month ago we bade goodbye to Dr. and Mrs. Schneder and Miss

Schneder, who will be in Sendai, Japan, before Christmas. Their farewell messages in this number of THE OUTLOOK OF MISSIONS will be read with special interest. One of the heavy burdens upon the hearts of these devoted workers, when they came home for rest, was the great need for the new North Japan College buildings. They immediately set themselves to the arduous task of gathering the funds for this worthy object, and we thank God that the liberal gifts of kind friends are making possible the erection of these buildings. May the dear Lord bless all who have had a share in this great undertaking.

"At Thy nativity a glorious choir
Of angels, in the fields of Bethlehem,
sung
To shepherds, watching at their folds
by night,
And told them the Messiah now was
born,
Where they might see Him."

God is ever leading His people into larger service with the changing years if they are willing to be led. The Christian cannot stand still. He must move forward in hopeful trust. There is a pledge for the future in the past for all who see the larger purposes of grace and truth.

ATTEND GREAT CONVENTION

Our Church is entitled to 86 delegates to the Foreign Missions Convention at Washington, D. C., from January 28 to February 2, 1925. Ministers and members are urged to attend. The registration fee is \$6.00. This should accompany the application for credentials and be promptly sent to Rev. Allen R. Bartholomew, Room 310 Schaff Building, Fifteenth and Race Streets, Philadelphia, Pa.

CHINA CONTRASTED

Frances L. Garside

OCCASIONALLY some man of old-time thinking gets a hearing in the press with the claim that the more education given a girl, the poorer the wife she makes. This is in the U. S. A.

In China, many girls are trying to persuade their guardians to give them their share in the estate for an education instead of for a dowry. They are wise in this for a Chinese man today is not infrequently willing to take an educated girl as a wife without a dowry, considering that her education is her dowry.

In the United States, no one doubts or disputes that the perfect union between man and woman is based on love, and that children of such a marriage are of a higher grade morally and mentally. In China the argument is made just as seriously that the marriage based on a sense of duty is less disillusioning, more stable, and better for the children than marriage based upon love, and therefore the East should hesitate to throw to the winds its ancient experience and adopt the Western ways of man and maid. If marriage, based upon the feeling of love is considered most pure in the West, there arise in China those who contend that this means the secondary marriages are the purest. For a man in China takes his first wife to please his parents, and his second wife to please himself.

In the United States there is the illegitimate child problem. In China the children of a man's various unions are accepted by his household and inherit as do the children of the first wife. A concubine, if her personality warrants it, may gain considerable esteem in the

family, and may share in the estate after the man's death. On the other hand, China and the United States are alike in this; she is denied all social recognition.

In past times most men in China lived and worked where they were born and the wife, in staying in the home, stayed with the husband. Now, many thousands of men are engaged in labor in the port cities, and since they cannot afford to go home they may each get a "little wife" in the place where employment takes them. Such a story told in the United States would have its sequel in the divorce courts.

Chinese writers in the magazines, college professors and Y. W. C. A. women are pointing out that before any change in the marriage system there must come social intercourse between men and women. The marriage through mutual choice depends upon this. In Peking and Shanghai "Social Progress Clubs" have been formed, to which any person may come who brings some member of his or her own family. This intercourse is on the basis of the family, which insures its popularity in China.

It is a changing China, more difficult for the girls in the period of transition than one may guess who does not take into consideration the wide difference between the Chinese customs which they inherit and the American customs which they seek to adopt. The Young Women's Christian Association is a steadying influence upon these girls who seem literally thrown from the fifteenth century into the lap of the twentieth.

THE VICTROLA GOES ON A TRIP

SATURDAY morning, January twenty-sixth, Mrs. Nugent left for Sukagawa to conduct a knitting class at the church, while I remained at home to do some correspondence for *Jottings*. It was the wedding day of Prince Regent Hirohito and Princess Nagako, and crossed flags—Japanese and American—hung from the study window. A long

line of school children marched past in parade. Seeing the flags they stopped and *Banzaied* till I came out and joined in the cheering. Then they *Banzaied* again and marched on. After a lunch from the kitchen cabinet I started off to join Mrs. Nugent at Sukagawa, taking with me the portable victrola which was sent to us a few weeks before by the

Sunday School at Mount Pleasant, Pa. The long Main Street of Sukagawa was gay with flags and banners waving in the clear crisp air in honor of the happy Prince. A number of kiddies attended the meeting that evening, so we had a preliminary concert and dismissed them before the regular service. It was a Communion service; so, speaking of the suffering of the Christ and explaining the significance of the Communion, I did my best to prepare them for the sacrament. The service over, we played the balance of the records. Sitting beside me was a young soldier from the Sukagawa barracks. Handing me a new Bible in which he appeared to take considerable pride, he asked me to write something in it. So I wrote the words found in John 3:16, my text for the evening. The boy is one of three earnest inquirers who expect to be baptized soon. Next morning we visited the Sunday School and gave the children the benefit of our victrola. Mrs. Nugent put on a march and they all followed me in concentric circles about the narrow room and through the adjacent hall, thereby reliev-

ing them from a long period of sitting on their heels. Mr. Sato, the pastor, insisted on our taking dinner with him and his good wife served us with *oya-ko-domburi*. *Oya* means "parent," *ko* means "child" and *domburi* means "bowl." The arrangement is a very substantial layer of chicken and egg on top of a big bowl of rice.

Early in the afternoon we left for Shirakawa, an hour's ride southward. After establishing ourselves in the hotel we went to the Sunday School and again played for the kiddies, likewise leading them in a march around the room. At the evening service I baptized three young men and six young women and after that held the Communion service. Mr. Sato, of Sukagawa is pastor in Shirakawa also. Previous work had been suspended for lack of a pastor, and Mr. Sato started it again only last year. About four members of the old congregation came back, and with the nine new members they now have an excellent nucleus for a real church. Another good worker is a graduate of our Sendai Girls' School who is teaching in the Shirakawa



CONGREGATION AND SUNDAY SCHOOL, AT SUKAGAWA, JAPAN

Primary School. After the service I explained that pastors in America usually shake hands with the new members in congratulating them, and proceeded to demonstrate. Mrs. Nugent followed, then Mr. Sato, then other members of the congregation and finally the new members shook hands with each other. Of course we had some Victor music, tea and cakes were served and then it was time to go home. But I mustn't forget to say that all the young folks wrote their names in my note-book where I keep a record of baptisms. Next morning we left for home, Mrs. Nugent and the victrola stopping on the way to pay a visit to our kindergarten at Miharu.

W. CARL NUGENT.

A MISSIONARY'S PERSEVERANCE

The story of the Arabic Bible brings out a phase of translating as effected by printing. When the mission of the American Board brought its printing press from Malta to Beirut, in 1834, the Mohammedans criticized its Arabic type. Realizing that the message would not be read unless the type pleased the fastidious, artistic taste of the Mohammedans, the Rev. Eli Smith sought to remedy the situation. As no such type existed, he decided to create it. He first collected choice specimens of Arabic manuscripts and writing masters' models. Then he copied with a reed pen each letter of the alphabet, to serve as models for his type. And as letters of Arabic words are generally joined together in printing as in writing, each letter changing its form to suit its position, it took about 1,800 different types to print one complete alphabet, including the vowel points. When this preliminary work was completed, Dr. Smith started in 1836 for Smyrna, in a little Prussian steamer. Here he intended to supervise the cutting of the steel punches for making the matrices to be used in casting the type. But the ship was wrecked, and the results of his labor lost. So he started in and did the task all over again. The result was that, in 1841, the mission press at Beirut was equipped with Arabic type which was unequalled in any part of the world. And in 1864 the whole Bible

was ready to go forth to the Arabic-speaking portion of the Mohammedan world.

—*Every Man in His Own Tongue.*

FROM THE FIELD

We are really very glad to be back in Japan; it seems just like returning home. We had a very fine trip. We had only one day of rough weather, but the boat was a good rider of the waves and did not toss very much. None of us suffered from seasickness. We feel fine and are ready for work. We are very much pleased with the way our Japanese workers have received us. We thought that perhaps we might not be asked by them to do very many things, but we find that they are asking us to do more work than I fear we may have time for.

Sendai, Japan. ELMER H. ZAUGG.

We have just returned from our summer at Karuizawa. We lived with the Schroers and had a splendid summer together. One of the things I enjoyed was the Federated Missions' meeting to which I was a delegate this year. Also attended a four days' conference held under the auspices of the Y. M. C. A. It was exceedingly helpful. The summer weather was good, giving plenty of chances to play baseball and tennis. I played my regular position of first base on the Karuizawa baseball team. We won 4 and lost 3 games. So, you see, we do not neglect the physical.

Yamagata abounds in fruit this fall. Watermelons galore, and plenty of peaches and grapes. We are glad for this season of the year, especially since the new tax is on, making most foreign articles much higher.

We are looking forward to our trip home next summer with much pleasure, but with the year that is now before us we want to make the best of our stay here.

FRANK L. FESPERMAN.
Yamagata, Japan

I am nicely located in Meigs Hall and planning to commence school work tomorrow. I am certainly anxious to learn the language as it is a great handicap to be without it. I will be so glad when I am able to help China. *My first impres-*

sion is that China needs Christ. This need is seen in every phase of her life. My first impulse was to close my eyes and ears—it all seemed awful—but my second is to “roll up my sleeves” and go

to work to help better the conditions. I hope nothing interferes. Tell the Church to pray for all of us.

MISS ALMA ISKE,
Kuling, China

CHINA'S CIVILIZATION AND FLOOD CONTROL

WE wish it were possible to conduct a group of China's modern student and teacher propagandists who are now so active in agitating against the encroachment of “Western” civilization, over one of the flooded areas of North China. From some vantage point in Chihli province, for instance, we would like to point out to these young ultra-patriots the flooding waters dotted here and there with corpses of human beings and farm animals with an occasional coffin or piece of household furniture. Then with the picture of this devastation impressed upon their minds, we would like to ask these well-meaning young men whether, in view of the present distressful situation it would not be better to let up for a while on their propaganda and import into China a small portion of the abhorred practical civilization of the energetic West in order to solve this problem of the ever-recurring floods and succeeding famines? The Chinese people—farmers of forty centuries—to judge from the impression which floods have made upon the literature of the country, have always had to contend with these disasters. The eastern section of the continent of Asia is a plain, in many sections nearly level, with mountains in the hinterland. Spring and summer rains fall upon these mountains and the resulting floods rush toward the sea carrying everything before them. Rivers which are trickling streams in the

dry season become raging torrents which overflow the banks, breaking the feeble dikes and covering the countryside. River beds fill up with silt brought down by the mountain torrents until the channels become higher than the adjacent country. The flooding water deposits its burden of sand and gravel and unfertile subsoil upon fertile farm lands and makes them useless for agriculture. The sorely distressed people of these flooded areas become objects of native or foreign charity or these failing they die altogether. In the floods of 1917 and 1918 some 5,611,759 people were reported to have been made homeless because of floods and in 1921-22 it was necessary to raise in a foreign land—the United States of America—a sum of eight million gold dollars for purposes of famine relief in China.

A return to the contemplative philosophy of the ancient sages will not solve this ancient and modern problem of China. Reciting the canons of Confucius or Mencius will not feed starving human beings nor confine swollen rivers to their banks! Something more strenuous than this is needed if China is to be saved from her own impotency. There may have been some excuse for China's failure to solve her flood and famine problem in ancient days, but there can be no excuse in these modern days of engineering knowledge. *China Weekly Review.*

THE PICTURE ON THE COVER PAGE

The fine old Japanese residence shown on the cover page has been used for some years by the little body of Christians at Miharu as their Church and Kindergarten. The latter was begun in January, 1916, by Rev. Kikutaro Yoshida and has been quite successful in spite of the frequent change of workers. While Miharu itself is a small town a few miles

off the main line of railway travel, the people are unusually interested in the Kindergarten, and in fact, gave the use of the present building at a very low rental on condition that the Kindergarten work be maintained. The attendance has reached as high as 40 children. Many of the graduates attend the Sunday School.

HEART TO HEART LETTERS

I

Dear Friends in the Reformed Church:

My file of China letters contains many an appeal for every branch of our work in China. In an early letter it was written—"I hope to write to you very frequently about the different phases of our work. When I point out what you can do, will you do it? There is faith that you will." It is a reasonable thing to say that this faith has been rewarded. Since that time many other missionaries have joined the China Mission; and they, too, have written to you along the lines of our Father's Kingdom in China. It has been a privilege and a matter of constant gratitude to see how you have responded to our united appeals. Some of you have visited us on the field and now you also point out to the Reformed Church in the United States what God has done, is doing, and plans to do in no uncertain way in days to come.

When I left Yochow City last May I declared it to be my purpose to concentrate during this furlough upon Huping Christian College. My time and energies during my former furlough were centered upon the Women's Hospital in Yochow City and upon the Boys' School in Shenchowfu. That was a pleasure to do. Dr. James I. Good asked me, "Why do you not plead also for Huping Christian College, with which you have been so closely related all these years?" This answer was given—"The day must come when all my time will be given to an appeal for that institution. Every branch of our work appeals to me; but some day I will concentrate upon Huping Christian College."

Over twenty years ago you read these words—"Do not forget the Yochow City Boys' School. We need your help, and need it now. God has given us a work to do for boys and young men. We need teachers, more land and buildings. Who will help and help soon?" This appeal was made before anything was known about Lakeside. Your answer was prompt.

Now let me write another series of letters by way of preparation for For-

eign Mission Day. An effort will be made to let you see your way clear to a spirited co-operation on behalf of Huping Christian College on Foreign Mission Day, February 8, 1925. Most likely there will be letters on China after that date. We have an interesting, an inspiring subject before us, one that has much to do with our Father's Business among men, for men, for the Church, for the Hospital, for the School, and for the Home, with all their correlated agencies to work out the will of our Lord. May we be divinely guided in our best service.

Sincerely yours,

WILLIAM EDWIN HOY.

II

Dear Friends in the Reformed Church:

Christian education in China offers a field of service for the individual and for the Kingdom of God *as vast as it is impelling*. It is a great undertaking, fully commensurate with all the ideas and ideals of the Christian Church; great in its conception, wide in its scope and inspiring in its progress and splendid results. Wherever in China you find the missionary educational enterprise, you learn that the very best that Europe and America have to offer is working, under God, as a mighty spiritual leaven in the social uplift of the people. Kindergartens, lower primary, higher primary, middle schools, colleges, universities and professional schools render a very large service to the Christian Church as this affects China's changing life.

With the diffusion of practical knowledge in all the duties, relations and activities of life, the enervating and paralyzing fear of evil spirits disappears; and the human soul, *twice-born through Christ Jesus*, is freed from the depressing slavery of superstition. With an insight into how God works in nature and in man, how the plant grows in answer to our prayers for our daily bread, and how Jesus saves the man, the woman and the child from sin, and breathes into the awakened soul love and the will to grow in grace and in the spiritual stature of Him who is all in all in a living universe,

comes a new life more and more after the heart of our Father, who would have all men everywhere repent and believe and be transformed after the mind manifested in His strong holy Son.

Better than all our arguments are the proof and the test of Christian education in the strong men and women in the New China who reflect human honor upon the Christian institutions which trained them in the ideals and service of the Christian Church. *God is being glorified in China* through the educated leaders; and the divine blessing has not been withheld from the Mission Schools throughout the land.

As in Europe and America, so the

growth of Christian institutions in China involves the need of more buildings and additional equipment. For some time to come our Christian schools in China must depend very largely for their support upon the home base, the Reformed Church in the United States. Our present increasing necessities compel us to appeal to you. Let us prepare intelligently and with the fullest sympathy for Foreign Mission Day on behalf of Huping Christian College. With fuller knowledge must come love and constructive liberality.

Sincerely yours,

WILLIAM EDWIN HOY.

Philadelphia, Pa.

THE MEMORIAL FUND

FOUR of our noble men lived, loved and labored for the upbuilding of the Church of Christ in China. Three of them were missionaries of our Church at Yochow City, and one of them the President of the Board of Foreign Missions for the long period of thirty-one years. It is the sincere desire of the Board of Foreign Missions to perpetuate their memory by gathering a Memorial Fund of \$100,000. We hope to raise this amount on Foreign Mission Day. The entire offering will be devoted towards the erection of the greatly needed buildings for Huping Christian College. If the contributions will warrant it, separate buildings will bear the names of William A. Reimert, James A. Laubach, T. Edmund Winter and James I. Good.

THIS SHALL BE SPOKEN OF AS A

MEMORIAL

FOREIGN MISSION DAY
OFFERING



DR. JAMES I. GOOD



JAMES A. LAUBACH



T. EDMUND WINTER



REV. W. A. REIMERT

IN HONOR OF THESE HEROES OF THE FAITH WHO LIVED FOR
HUPING CHRISTIAN COLLEGE

IN RENTED QUARTERS

IF you want an idea of what "Rented Quarters" in Japan are like, come and visit the Sendai Kindergarten. I can assure you all, before I go any farther, that one who needs not rent in Japan is very fortunate. When I say this, I am thinking of our Kindergarten here.

The building which we are using is very small, scarcely large enough to accommodate the children. It is so dark and dingy that on rainy days artificial light must be used so that the children can see. There are only a few "shoji" or paper doors, and there is not enough light coming in on any day, let alone rainy days. We get no direct sunlight in the room at any time. In winter time when it is cold, the stove takes up so much room that the little space that is left is much too small for the children to get around in to play. In the spring and fall when it is still hot they use what space there is for work and play. But it is very damp in this room, and indeed very unhealthful. The kindergarten has scarcely any yard, at least not nearly

enough space for use as a play-ground. There are three or four large trees which take up all the room that should be used for the children's play-ground, and keep out light and sunshine from the building.

You all know that a kindergarten room should be large, at least large enough for the children to be comfortable. It is indeed very unhygienic to be housed so closely together, no matter who one is, and it is much worse for children to be so. There should be, at least, one large "circle room" which might later be divided into class-rooms, if there is no other place for classes. This large room, or rooms, should be bright with as much light as possible coming into it. There should be cupboard space which can be used for toys and supplies. There should be a kitchen or a place to keep the children's "bento" or lunch. There should also be an outdoor space or something that can be used as a play-ground where children can spend as much time as is allowed for play.

It is sometimes hard to get just what



GRADUATES OF SENDAI KINDERGARTEN, MRS. ARTHUR D. SMITH, MISSIONARY
IN CHARGE

one wants. In this case it is "Take what you can get," and this is the result. The rent, even for such a small and dingy place, is high. We all thought it was high to begin with, but early last spring the owner informed us that he would have to raise the rent. It is a shame indeed to have to pay such an amount for that house. But we must either pay that or give up the kindergarten because there

seems to be no suitable place available. How fortunate we would be if we really had a kindergarten building of our own; then all the problems of rent would be solved! We are hoping that some day we shall have a real kindergarten building which will be comfortable and modern in every respect.

RUTH KUENZEL SMITH.

OUR TOHOKU GAKUIN GRADUATES

IN the beginning I want to give just a word of explanation. I don't know how much you folks know about our school and what we are doing or what becomes of those boys who go out from Tohoku Gakuin (North Japan College) after completing their courses. However, I shall take it for granted that you are more or less familiar with the former, so shall devote myself to the pleasant task of telling you about our graduates.

Now just a few lines as to the various fields into which our boys go. First there is our Theological Department, and from it are sent out every year several well-trained and energetic young men to help carry on our evangelistic work in the smaller towns and country districts. Then from our College Department we send out each year a fine group of boys, some of whom enter the business world and others the teaching profession. Our Normal Course at present is supplying some very good teachers of English to various Japanese schools, our most recent graduates, those of March, 1924, being scattered over all parts of the country, two even having secured positions in Korea.

Our Commercial Course, started only six or seven years ago, has already sent out a number of fine-type young men who are making good in various lines of business. Many enter the employ of large mercantile concerns, others good and trustworthy positions in banks, while one of the 1924 class has an excellent position with the Imperial Hotel of Tokyo, considered among the best of hotels in the Orient. It is interesting to watch the development of these boys. This fine force of Christian manhood will

count for much in the years to come, in fact is already being evidenced in many ways.

I must also mention our Middle (or Preparatory) School which is a very thriving institution on its own account, having five hundred and fifty boys and an excellent staff of teachers. Each year for some time back this department has graduated from sixty to eighty. A good proportion of these enter our own college, while some enter other institutions and others stop schooling entirely. But whatever the future work of the boys, the Christian atmosphere in which they have spent five years has had its effect and means much to them and to Japan.

But I want to tell you more especially about a boy who went out from our College Department a few years ago. This boy, Toshio Tsukiura, an undersized, spectacled, ordinary-looking fellow, came to me on my arrival in Japan five years ago as my helper. He was then a hard-working, ambitious second year student in the Normal Course of the College. Upon completing his course three years ago he secured a position as teacher of English in a newly-organized preparatory school in Korea. There he settled down to a year of work that meant much to both Tsukiura San and his boys. His English being of a high order, he succeeded well with that phase of his school life, but he was not content to stop there, and began to draw the Korean boys to him in a big-brotherly way, giving them all of his attention and love, and speaking to them of his Master, Jesus Christ.

The effect of that one year can scarcely be overestimated, for the fine atmosphere

which this one young man created has lived on after his comparatively few months in the school. Through his successors there I have learned of his wonderful influence for good over those Korean boys. It is interesting to note in passing that Tsukiura San is now attending the Imperial University of Tokyo, preparing himself for a wider field of influence. It will also interest you to know that his two successors in this Korean school are also Tohoku Gakuin boys of equally fine character and ability. The young fellow who went there last spring is a son of one of the fine men of our school, Prof. Ito, of our Theological Seminary faculty.

But it is not all easy sailing for our

graduates after leaving school, for the Christian training which they have received does not always find a cordial welcome everywhere. More than that the Christian ideals which these boys hold often make it hard for them to adjust themselves to non-Christian surroundings. But difficult and discouraging as their lives so frequently prove to be these T. G. boys usually turn out well and stick to their high ideals and Christian character. In fact, we have found that we can trust them to remain true to the higher things of life which during their school days we have tried to teach them to love. It is a wonderful work and we are proud of the results.

ARTHUR D. SMITH.

BRIEF HISTORY OF OUR CHINA MISSION

John H. Poorman

DR. William E. Hoy was the man under God to lead our Church into China. He gave up his work in North Japan College, Sendai, Japan, where he had labored faithfully for fourteen years. He left for his new field on October 28, 1899, and arrived in the interior city of Hankow on November 15, 1899. After finding a temporary home in Hanyang near by, he began the arduous study of the Chinese language. Due to the Boxer Rebellion, 1900, Dr. Hoy was prevented from starting actual work at Yochow City before the fall of 1901. The first Mission property was purchased there on April 1, 1902, from the London Mission. Our first church in China was organized by Dr. Hoy on February 15, 1903, with twelve members, an elder and a deacon.

Rev. Frederick Cromer, of Lima, Ohio, was appointed on November 7, 1899, as our second missionary to China, his salary having been pledged in advance by Grace Church, Columbiana, Ohio. Due to ill-health, he was compelled to return to America in 1902.

Rev. William Reimert, of New Tripoli, Pa., was appointed on January 3, 1902, as Mr. Cromer's successor and landed at Yochow City on Christmas Day of that year. As an evangelist and educator he was most successful until his tragic death

on June 13, 1920, the story of which is familiar to all of us.

Dr. J. Albert Beam was appointed on April 24, 1902, as our first medical missionary, part of his support being provided by Mercersburg Academy. The Academy has continued to give support to the medical work in China. For the last few years the students have contributed \$1000 annually toward the salary of the medical missionary, Dr. Adams.

On September 9, 1902, Miss S. Emma Ziemer, of Reading, Pa., was appointed our first woman teacher in China. She arrived with the Beam and Reimert families on Christmas Day. She served as principal of the Girls' School at Yochow City until her untimely death by drowning on December 23, 1913.

Miss Grace R. Whitmore, of Bedford County, Pa., was appointed on September 21, 1903, as the first nurse and remained in service until her marriage in 1908.

In September, 1902, Dr. Hoy organized the "Seek New Learning School" with nine pupils and an associate Chinese teacher. This school is now known as Huping Christian College with a Faculty of nine American and nine Chinese teachers and a student body numbering 152; besides there are 665 pupils enrolled in the Primary Schools under its care.

A VIEW
OF
HUPING
CHRISTIAN COLLEGE
TAKEN FROM
THE
EAST GATE



The Girls' School begun by Mrs. Hoy late in 1902, with five pupils, now enrolls 125 in its boarding department and 224 in its Primary Schools.

The Hospital work begun under Dr. Beam's direction has steadily grown in its Christlike ministry, treating about 10,000 patients annually.

In 1904, the Shenchow Station was opened with Dr. William Kelly in charge of the Abounding Grace Hospital. In the years since, during famine, pestilence and military disturbances, it has won popular favor through its work of healing. As many as 15,000 patients have been treated in one year.

In 1906, the schools at Shenchow were opened. Rev. Edwin A. Beck was the first principal of the Boys' School, now known as the Eastview Schools, enrolling 145 boys in the boarding department last year and 488 in the Primary Schools. Miss Christine Reifsnnyder was trans-

ferred from the Girls' School at Yochow City to Shenchow, and with Miss Rose A. Spangler took charge of the Girls' School. There are now 131 girls studying here. These figures bring the total under Christian instruction in our schools in China to 1950.

During this quarter century, the Board of Foreign Missions has commissioned for service in China—thirty-one men and thirty-two women. Of these, fourteen entered the evangelistic work, thirty-one the educational work, seventeen the medical work and one business administration. Besides twenty-two are the devoted wives and mothers in the missionary households.

Of the eighty-five persons who have been associated with the work, five died in active service, three by drowning, one by a bandit soldier's bullet and one from natural causes; twenty-three resigned.

The strength of the Mission today,



FIRST GROUP
OF
CHINESE GIRLS
GATHERED
BY
MRS. HOY
FOR
CHRISTIAN INSTRUCTION
YOCHOW CITY
CHINA

including the recent appointees, is as follows: Evangelistic work, six men and four women; Educational, eleven men and seven women; Medical, two doctors, one in training and five nurses; one business manager; one stenographer, and sixteen wives of missionaries—a total of fifty-four.

The first church with fourteen members has now multiplied itself into thirty-eight places where the Gospel is regularly proclaimed. Of these, four are organized churches with a communicant membership of 764. There are nineteen Sunday Schools enrolling 2607.

One of the finest fruits of the Mission is the splendid corps of 160 Chinese workers, evangelists, teachers, doctors, nurses—who are giving their lives to Christian service.

The liberal contributions of the Woman's Missionary Society of General Synod have made possible the erection of a number of buildings besides providing the support of the missionaries engaged in women's work.

During the past year the contributions of the Chinese toward the several branches of the Mission activities have totaled more than \$14,000. The expense of the China Mission for 1923 amounted to \$170,243.16.

The Mission properties have recently passed the \$300,000 mark in value—an investment that speaks volumes to the non-Christian masses.

Long ago Dr. Lyman Abbott said: "The kindergarten is more than a particular form of school. It is an essential principle of education—the principle that education is growth, not manufacture. The kindergarten is a child garden; the home and the school are the soil; bad habits are the weeds; the parents and the teachers are the gardeners; education is preparing and enriching the soil, planting the seeds, weeding the garden bed; the kindergarten plays and songs are garden tools; a cheerful spirit, a genial humor, a spirit of kindness and sympathy are the necessary sunshine."

Strange, then, is it not, that so many towns fail to provide kindergartens for their little children? Is there one in your community? If not, a letter to the National Kindergarten Association, 8 West 40th Street, New York, will bring you literature that will aid in getting one established.



BOY SCOUT CAMP THREE TERRACES, KULING, CHINA

DEPARTMENT OF MISSIONARY EDUCATION

Rev. A. V. Casselman, D.D., Educational Secretary

TWENTY-FIFTH ANNIVERSARY MATERIAL

OVER a year ago the Secretary of the Department of Missionary Education asked the China Mission to prepare a supply of material for the mission-study theme of "China" this year, and also to be used for the celebration of the Twenty-Fifth Anniversary of our China Mission. The response of the Mission to this appeal has been most generous. A great deal of most interesting material has been supplied by the missionaries. The Department of Missionary Education wants all of those who are interested in any form of missionary education to know what this material is and where it may be found for use.

In the first place, there was a lot of material sent for use with the children. A very delightful book of "Chinese Fairy Tales," by Olive M. Bucher has been published by the Woman's Missionary Society.

There was a little handwork series entitled, "Paper Folding as Done by Chinese Children." There were instructions how to make a Chinese jacket, a pair of Chinese trousers, a Chinese bird, a Chinese paper boat, and a Chinese chicken. This has been turned over to Mrs. String for use in the Children's Department of the Sunday School.

"Chinese Stories as Told by Missionary Children" is another interesting series. It is as follows: "The Sea Serpent," and "The Dragons of Dragon Well," by Frank Bucher, Jr.; "Chinese Kites," and "A Game of Cat and Mouse," by Ward Hartman, Jr.; "The Dragons of the Sea," and "The Spirits of the Air," by Olive M. Bucher; "From a Little Girl's Diary," by Lucile Hartman. These, also, will be used by Mrs. String in the Children's Department of the Sunday School.

Still another series for the children is a list of "Chalk Talks." These are illustrated by original drawings sent along with the Talks. The titles are: A Bound Foot; Pomelo; An Ancestral Tablet; Earth Temple; A Pagoda; The Chinese

Flag; Cormorants. These, too, will be used by Mrs. String in the Children's Department of the Sunday School.

Another "Chalk Talk" entitled, "Cooking Stove," by Miss Minerva Weil, will be published by the Woman's Missionary Society.

A series of interesting monologues was prepared by the missionaries as follows: "Song of the Chinese Boatman," by Mr. Yost; "Silk Worms," by Mrs. Snyder; "Darning Cotton," by Miss Zierdt; "Tung Oil" and "A Chinese Tract," by Miss DeChant; "The Bei-Lung Baby," "Washing Clothes," and "Drop o' Water Tale," by Mrs. Karl Beck. These may be secured for missionary programs from the Department of Missionary Education.

A very fine set of "Human Interest Sketches" was prepared. The attention of all interested in missionary education and Sunday School teachers is called to this splendid list. The following stories will appear in the *Heidelberg Teacher* for January: "What Christ Would Do, as Seen by Beggar Children," "A Conflict Between the Old and New That Claimed Its Victim," "The Sing-Song Girls," "With the Sign on His Forehead," "Normal Naughty Children," "Romance in Idol Land" or "The Eternal Triangle," by Mrs. Snyder; "Li Suh Djung," by Miss Weil. In addition to the above the following stories of especial interest to young people will appear in *The Way*: "Pre-Wedding Wail in a Chinese Bride's Home," by Mrs. Snyder; "Hsiao Iao Gwang" or "Glorious Light," by Miss Weil; "Mush and Sun Flower Seed," by Mrs. Hartman; "The Beggar Boy's Fortune," by Mrs. Bucher. In *Leaves of Light* will appear four very interesting letters from Rev. Ward Hartman under the caption, "Uncle Jerry Miah's Letters to His Nephew."

The story, "Son-of-a-Tiger and The New Year Festival," by Mrs. Snyder, has been published as a tract by the Woman's Missionary Society, as also a

poem entitled, "Calling Back the Spirit," by Mrs. Snyder.

In addition to the above a most interesting set of Folk Lore stories concerning Yochow and its surroundings has been prepared. This is the first time that anything of this kind has been made available for the Church. The stories, twelve in number, will be printed in the January and February issues of the church papers. They should be noted and looked for because they are something entirely different.

Six dramatic sketches have been prepared:

From Yochow: "The Great White Light," representing medical and girls' work; "The Golden Lotus" or "A Little Child Shall Lead Them," representing girls' schools and their influence; "Two Modern Sons of Han," representing Huping College and its influences.

From Shenchow: "New Patches on Old Garments," for the Eastview Boys' School; "Seeing Life With the Evangelists," for the evangelistic work; "Through Hospital Doors," for the medical work.

Two of these pageants will be published by the Woman's Missionary Society; two will appear in "THE OUTLOOK OF MISSIONS"; one will be published by the Young People's Department of the Sunday School Board, and one will be taken care of by the Department of Missionary Education. Sets of costumes have been provided by the missionaries for these pageants. They may be secured from the Costume Department of the Woman's Missionary Society.

A splendid lot of curios has been collected by the missionaries. Some of them have been received by the Department, and others are on the way. These may be secured for use in missionary meetings from the Department of Missionary Education. Especial attention is called to one set of curios for men. These are most interesting to exhibit at any meeting of men.

There has been received by the Department the finest lot of missionary photographs that has ever come from the China Mission. There are between twelve hundred and fifteen hundred of

them. These have been most carefully catalogued by the missionaries in charge of them. The Secretary of the Department has been waiting anxiously for months for the arrival of the description of these photographs, and while he lives in hope, he has great fear that this precious consignment may have been lost in the mail. At any rate, in the immediate future a series of a dozen stereopticon lectures on our China Mission will be prepared as follows:

1. China in General.
2. Christian China.
3. The China Mission of the Reformed Church.
4. Our Yochow Station.
5. Our Shenchow Station.
6. Our Evangelistic Work.
7. Our Educational Work.
8. Our Medical Work.
9. Education for Men.
10. Education for Women.
11. Men's Work.
12. Women's Work.
13. The Boys and Girls.

These lectures will be available from the Department of Missionary Education as soon as they are prepared.

With all this wealth of material supplied by the missionaries in China, the home church should be greatly interested and its missionary life enriched by a thorough use of it. The Department of Missionary Education will gladly co-operate with any organization of the Church desiring to make any special plans for the presentation of the work of our China Mission in any way.



The Woman's Missionary Society

FLORA RAHN LENTZ, EDITOR,
311 MARKET ST., BANGOR, PA.

Shine, blessed star, on every heart!
Sing, angel host, good news impart!
In every land, by faithful ones adored,
Is born today "a Saviour which is Christ the
Lord."

—HUGH L. BURLESON.

"OUR CHRISTMAS TIDES"

A GIFT of some years ago—a cherished Christmas book—"Our Christmas Tides" lies before me. It is the most beautiful book I own. Some artist thought for me. I have Dr. Theodore Tyler's "Our Christmas Tides" on pages which carry the mystic Christmas Rose and the wonderful Star. The book is becoming worn. I use it much at Christmas time. This year it is the word "Our" which speaks to me.

I have been thinking too much of the unrest, the indifference, the callous atti-

tude of that hurrying crowd of seekers. I am glad for the stop-thinking signal in that little word "our." Glad for the gentle reminder that *Our* Christmas Tides come from within ourselves. Our Christmas Tides belong to us. We can carry them out into the world; distribute them as we wish: share them. That of which we need to be certain is whether the tides spring from the Christ whose coming was heralded by the Heavenly Host on the night the new star shed its luster over the Bethlehem hills.

THE 1924 SYNODICAL MEETINGS OF THE WOMAN'S MISSIONARY SOCIETY

THE subject of Stewardship was the keynote at the meetings of the district synods. No one doubts that the acceptance of the principle will be the sign of a new interpretation of our work or that the result of accepting stewardship will be worth every effort which secretaries can put forth. We are optimistic over the outlook because the women approach the subject seriously.

At the meeting of the Woman's Missionary Society of Eastern Synod the discussion of Stewardship reminded me of some rowing experiences of my girlhood days. After an able presentation of the subject by the secretary, Mrs. John Lentz, we seemed to stick on certain rocks. The whole matter reminded me of the way our old rowboat used to stick on top of the many flat topped rocks in the Perkiomen Creek—the most beautiful stream in the world. Rowing along in the finest fashion, without warning we

would find ourselves firmly pinned on top of one of the flat topped rocks. We'd row frantically; stand up and try to push off; almost lose our balance—but the boat always slipped off and we'd row away. During the discussion of Stewardship we seemed to hang on a rock. We wanted to think we had accepted the principle of Stewardship and find a way to avoid the inconvenience. *Some new stewards were added to the roll.*

From reports which have reached us we glean that the subject was of paramount interest in all of the gatherings.

The Woman's Missionary Society of Potomac Synod celebrated with appropriate ceremonies its Tenth Anniversary. The President, Miss Anna Groh, in an interesting address, reviewed the history of its ten years. The Anniversary Offering of \$2200 for Mrs. Schneider's Building Fund was received at a special service on Wednesday evening.

Commendation belongs to Ohio and Midwest Synods for the attention they give to the interests of the Girl's Missionary Guilds. Generous provision is made for separate sessions, banquets, etc., parts which unite the Guild and the Woman's Missionary Society. We were gratified to find the account of Miss Helen Bareis' address on "Missions in Relation to World Conditions." For the next few years we should have well prepared women to speak upon that phase of our work at all Classical and Synodical meetings. We should understand that the measure of success on mission fields varies according to good or bad social, economic and political conditions; also the large part which Christian missionaries take in bringing about fair conditions in foreign countries.

To relieve the strain of the strenuous business meetings the hostesses always provided splendidly for the social desires and needs of the visitors—receptions, pageants, banquets, sight-seeing trips, etc. The children's pageants were delightful occasions. Among the sight-seeing trips were the visits to the Orphans Home at Fort Wayne, Midwest Synod and Bethel Community Center, Philadelphia, Eastern Synod.

In endeavoring to evaluate the influences which give inspiration to the work we count of first importance the presence of missionaries and Board Secretaries. Among the women and men who brought inspirational messages at the different meetings were Miss Gertrude B. Hoy, Dr. William E. Hoy, Dr. Theodore P. Bolliger, Dr. Charles E. Schaeffer, Dr. Allen R. Bartholomew, Dr. George Richards, Mrs. Annetta H. Winter, Miss Carrie M. Kerschner, Miss J. Marion Jones, Miss Laura Parker, etc. We regret that we do not have the entire list of speakers who gave the uplift to the great cause for which the women of the Church had assembled in six strategic cities in which the work of the Reformed Church needs no introduction.

"The Brief History of Our China Mission" is found on pages 558-560 of the Foreign Mission Department.

THE OUTLOOK OF MISSIONS AND THE MONTHLY MISSIONARY PROGRAMS

In connection with program V, "Adventures in Brotherhood," the Program Help calls attention on page 6 to the article on the Apocalyptic Painting at Vassar College.

* * *

The brief History of our China Mission and the article "Mary Ninde Game-well, an Interpreter of China," are to be used with the first program based on the study of Ming Kwong.

* * *

The January issue will print two sketches suitable for monthly programs. The one entitled "The Death of the Outlook of Missions" has been used in Fort Wayne and Berne, Indiana. It is exactly what Literature Secretaries have been needing. Mrs. Margaret L. String is the author. The other entitled "Through Hospital Doors" is well done and carries a timely appeal. Miss Elizabeth Miller, of Shenchow is the author.

NEWS NOTES

Pittsburgh Synodical reports 3 new Guilds—at St. John's Church, Johnstown, Pa., at Rimersburg, Pa., and at St. Petersburg, Pa., and a new Mission Band at Rimersburg, Pa.

Eastern Synod reports a Guild at Denver, Pa., one at Numidia, Pa., and another at Millgrove, Pa. Total 3. It also reports two new Mission Bands—at St. John's Church, Harrisburg, Pa., and at Wernersville, Pa.

Potomac Synod has two new Guilds, one at Shippensburg, Pa., and one at Gilead Reformed Church, Concord, North Carolina.

There is a new Mission Band and a new Girls' Missionary Guild in both Emanuel and Trinity Reformed Churches in Buffalo, New York.

We extend a warm welcome to the members of all of these organizations, and also to the new Mission Band in the Japanese Reformed Church in Los Angeles, California.

A PAGE FOR PREPAREDNESS

THE midwinter months are so largely used for interdenominational religious and missionary meetings that it becomes necessary for Board members to plan some months ahead for them. The ones in which missionary women are most vitally concerned are the Council of Women for Home Missions and the Federation of Women's Boards of Foreign Missions. The following important announcements should assist in arranging our January engagements.

Council of Women for Home Missions

Tuesday, January 13th, at 7.30 P. M. Opening session of the Annual Meeting of the Council of Women for Home Missions and the Home Missions Council at Haddon Hall, Atlantic City, N. J. Joint sessions with the Home Missions Council and separate sessions of the Council of Women for Home Missions will cover the dates between January 13th and 16th.

Federation of Women's Boards of Foreign Missions

The Annual Meeting of the Women's Boards of Foreign Missions will be held in conjunction with the Foreign Missions Convention in Washington, D. C. The Executive Committee will meet on Tuesday morning, January 27th. Public meetings will be held in the afternoon and evening. The evening service will be in charge of Mrs. Henry W. Peabody, Chairman of the Central Committee on the United Study of Foreign Missions, in celebration of their Twenty-fifth anniversary. Several authors of the study books will be present. Other features will make the event a special occasion.

Missionary Luncheons

Tuesday noon, January 27th, luncheon for representatives of Women's Church and Missionary Federations and Chairmen of affiliated Conferences and Schools of Missions at Hotel Washington, Washington, D. C., under joint auspices of Federation and Council.

Friday noon, January 30th, luncheon in Hall of Nations, Hotel Washington for all women interested in women's part of the work of Foreign Missions.

National Conference on the Cause and Cure of War

January 18-24, a National Conference on the Cause and Cure of War will be assembled at the Hotel Washington, Washington, D. C. The great national welfare and religious groups of women will have representatives present.

DAY OF PRAYER FOR MISSIONS

February 27, 1925

THE Day of Prayer for Missions is annually observed throughout the United States and Canada on the first Friday in Lent. This year that falls on February 27.

The program, "Even As Thou Wilt," by Mrs. E. C. Cronk, is ready for distribution. As one would expect, knowing the author, it is full of fresh and helpful suggestions. Antiphonal and liturgical in sections, it is pre-eminently a program of prayer, of thanksgiving and intercession, suitable for missionary or young people's

groups or women's clubs. The Christian basis for world relations is emphasized.

As usual, a card for preliminary use, entitled, "A Call to Prayer," has also been prepared. It is just the right size to enclose in an ordinary envelope, or carry in the purse or Bible. Ample space is provided for insertion of the leader's name and place and hour of meeting. Suggestions are given on the card as to what to do in definite preparation for the observance.

The card and program are published by

the Federation of Woman's Boards of Foreign Missions and Council of Women for Home Missions and should be obtained from denominational headquarters. The program is priced at two cents each, \$1.50 per 100. The card is distributed without charge by the denominational women's boards. The placing of orders for cards and programs at an early date is strongly urged. Each year a large supply of both is printed in the endeavor to meet the demand, and each year many placing delayed orders are disappointed because the editions are exhausted, and it is too late to have reprints.

Ascertain whether your community is already planning for the observance. If no one has taken the initiative, see that

the leaders are called together early in January to formulate plans. Interdenominational observance is recommended; if this is not feasible, the individual church should plan to observe the day.

Do not miss any publicity opportunity. Announcements from the pulpit, insertion of notice in the church calendar and the daily press, posters on bulletin boards, telephone, verbal and written invitations—all help. Make special effort to enlist interest and observance on the part of women's civic and social clubs. You may be surprised at the cordial reception your efforts receive on the part of these groups. Above all, do not, yourself, forget to use the mighty dynamic prayer. Participation of others is dependent upon your prayer and effort.

MARY NINDE GAMEWELL, AN INTERPRETER OF CHINA

Mrs. Mary Ninde Gamewell, the author of "Ming Kwong, the City of Morning Light" has been a missionary in China for the past fifteen years. She was born in New York State and her earlier life was spent in Cincinnati, Detroit, Topeka and Evanston, Illinois. Her father, William Xavier Ninde, was for a time, President of Garrett Biblical Institute and later Bishop of the Methodist Episcopal Church.

After her graduation from College, Miss Ninde spent several years in Europe. This led to the writing of her first book, "We Two Alone in Europe." This passed through nine editions. Her second book was a biography of her father. Three books on China have come from Mrs. Gamewell's pen, the first being entitled, "The Gateway to China," now in the third edition and listed by the *China Weekly Review*, Shanghai, as one of the best books on China; her "New Life Currents in China," published in 1919, and widely used by mission study classes; and her latest volume, "Ming Kwong, City of the Morning Light," a book of graphic pictures, thrilling incidents and rich in information.

From earliest years, Mrs. Gamewell has been deeply interested in missions. Since she went to the field in 1909 she

has traveled extensively with her husband whose work as General Secretary of the China Christian Educational Association takes him to every part of the country.



MARY NINDE GAMEWELL

When the China Home Missionary Society, an indigenous organization, was formed in 1918, and six Chinese missionaries were sent the following spring to

(Continued on Third Cover Page)

WHAT PEOPLE ARE SAYING

BECAUSE the little red book of "Chinese Fairy Tales" is the first publishing venture of the Woman's Missionary Society, the generous congratulations from Board Secretaries of sister denominations are particularly gratifying. We believe every member of the Woman's Missionary Society will want to know what is being said of the book.

Mr. Gilbert Q. LeSourd, Conference and Promotion Secretary of the Missionary Education Movement says: "May I congratulate you on 'Chinese Fairy Tales'? The book is delightful." Mrs. Charles L. Fry, Secretary of Literature of the United Lutheran Woman's Missionary Society says: "The book is gotten up in a very attractive way and I congratulate you on its general appearance." Miss A. E. Nourse represents the Congregational Board. She writes: "Recently the beautiful story booklet came to us. These characteristic Chinese stories have been beautifully interpreted and are presented

in most attractive dress. Miss M. Leavis, well known through correspondence to all women who purchase literature directly from the Central Committee on the United Study of Foreign Missions, writes, "I certainly congratulate you upon the make-up and attractive style of the little book."

Dozens of similar letters have been received at headquarters. We have quoted from a few so as to share the pleasure with every member of the society. We cannot resist one more quotation because the compliment comes from an authority in the publishing world. Franklin Cogswell of the Missionary Education Movement says "I have just received the little book of 'Chinese Fairy Tales' and want to send a word of congratulation to you on its splendid make-up and high quality of material . . . I think you have provided something that is going to be most useful in supplying supplemental material for many groups."

100 Per Cent Honor Roll

The following Societies are 100 per cent—every member a subscriber to THE OUTLOOK OF MISSIONS:

- | | |
|--|--|
| Salem, Buffalo, N. Y.
Mrs. P. Lau. | St. James, Allentown, Pa.
Mrs. Warren Koch. |
| St. John's, Bucyrus, Ohio.
Mrs. E. Fledderjohann. | First, Easton, Pa.
Mrs. M. R. Sterner, |
| Ohmer Park, Dayton, Ohio.
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| First, Greensboro, N. C.
Mrs. J. T. Plott. | First, Burlington, N. C.
Mrs. Z. A. Fowler. |
| First, Nashville, Tenn.
Mrs. Thomas McIntyre. | St. John's, Whetstone, Ohio
Mrs. C. R. Gibson |
| Inmanuel, Indianapolis, Ind.
Mrs. H. D. Kiewitt. | R. 4 Bucyrus, Ohio |
| St. John's 4th, Baltimore, Md.
Mrs. George Hucke. | Zion, Sheboygan, Wis. (J. W. M. S.)
Miss Mildred Schaeve. |

WHO WILL BE THE NEXT?

ROADS TO PROGRESS

By *Persis Schramm*

"HOWDY folks! You all have rode a right smart piece from town. Jest foller the folk to Greasy Creek an you cain't miss the railroad. Hit's not more nor five mile on."

Perhaps the child at the last house we passed told us that we were three miles from the railroad. A man a quarter of a mile on may say it is six miles, or more. It makes little difference. Distances vary in the mountains where there are no roads. When we have ridden all afternoon on horseback, down creek beds and up precipitous hill sides, each mile lengthens into three.

However, it is such excursions, back into the hills that reveal the real situation of the mountain people today. Traveling through the more prosperous coal mining areas on the railroad, or hurried visits to our mission schools do not give an adequate view of the virtues nor of the needs of the Southern Highlanders.

Too much has been said and written about the peculiarities of the mountain folk. We have come to think of them *all* as "quare" men and women, who are naturally, inherently different, and, therefore, inferior to other Americans. Whatever differences there are have made for superiority rather than inferiority in these people. Nearly all of the unusual characteristics of the mountain

people can be traced to two causes, their ancestry and their isolation.

Their ancestry is of the best to be found in America. The fine, stalwart traits of the American pioneers have remained unchanged in those districts into which few outside influences have found their way. Their ways of living, their speech, their outlook upon life, all bear a distinct flavor of pioneer days, and even go back as far as Elizabethan England. They have held aloof from the progress of the rest of our country, not because they are backward or unintelligent, but because they have been so much isolated from the outside world. The low, rugged mountains, crowded so closely together that they have left no room for villages or fields, have formed an almost impassible barrier between the people in the mountains and their neighbors.

Is it any wonder that they have become independent and sometimes lawless? The family feuds that we have heard of so often have almost entirely died out. Perhaps these would have been avoided if the warring groups had not been so far removed from adequate police force and courts of justice. The making of "moonshine" is not as prevalent as we have been led to believe. If there were good roads over which the people could bring their produce there would be less "moonshine" made. As it is now, whiskey is the only thing that the mountain man is able to carry in his saddle bags from his home to the market. If there is disease brought on by unsanitary living conditions it is because few doctors and nurses have come into the hills to show the people the progress that has been made along the lines of sanitation and the curing of disease. If their religion seems to have deteriorated from Scotch Presbyterian to a mixture of Holy Rollers and Hardshell Baptists it is because educated ministers have not been willing to give themselves to an itinerating ministry in the mountains. If they are illiterate it is because it has been so hard to get the children over the mountain passes to the schools which are opened only a few



A LOG CABIN BACK IN THE HILLS OF KENTUCKY

months of the year while the so-called "roads" are passable. Nearly all the problems of the mountains could be solved by the introduction of good roads.

Already the changes that have come in certain communities show that all efforts made to help the mountain people are distinctly worth while. In communities where the church has gone with educated ministers and schools the response has been immediate. The youth there are not slow to acquire an education. Many of them are above the average in ability. There are towns where the schools have been established long enough for their graduates to become active in the life of the community. Such places are in many ways superior to the small towns outside the mountains. Paved streets, electricity, water systems, good stores and hotels bear witness to the influence of education.

Recently the opening of coal mines has introduced a new factor into the mountains. With the coming of industrialism the old life of isolation is rapidly disappearing from many parts of the mountains. But the mines only bring new problems, quite as difficult of solution. Commercialism *alone* brings but few good things to these people. Down these new roads of progress must follow the church and the school. They must not lag behind. They must come first.

We will find the men and women in the Southern mountains are ready to respond to what we have to offer. It is true that they need help and guidance from outside. But it is also true that they will soon be able to stand alone and that they have a contribution of their own to make to America.

THE VASSAR COLLEGE APOCALYPTIC PAINTING

WE wish that every one who studies "Adventures in Brotherhood" could see the beautiful painting which adorns the chapel in the new Alumnae House at Vassar College. Miss Violet Oakley—an artist genius in interpretation—painted the picture. At the reception last July, given the delegates to the Vassar Institute on World Relations, Miss Oakley explained the motive which prompted the picture. After she had finished it seemed as though she could have chosen nothing different than what she had—The Glory of Woman in Her

Freedom. For her inspiration she used the 12th Chapter of Revelations. Her palette must have given itself for the marvels of color required to paint the sign in the sky; her mind to understand the struggle and final triumph of woman over the forces which had bound her in fear.

The three panels of the picture tell the entire story as given in the 12th chapter. Miss Oakley is a graduate of Vassar and the picture is painted for the inspiration of women who will occasionally worship in the chapel in the Alumnae House.

THE MONTHLY QUIZ

1. *Where were visitors treated to wild white strawberries?*
2. *What did Mary Ninde Gamewell do for the Chinese Home Missionary Society?*
3. *Three families reached Yochow City on Christmas Day, 1902. What tragedies closed the life work of two persons in that group?*
4. *In what part of our country is progress particularly dependent on the introduction of good roads?*
5. *Name and tell the city in which our most western Mission Band is located.*
6. *Were you an Alaskan missionary, what would be your greatest hardship? Name a town where the missionary's wife is the only white woman.*
7. *The first Friday in Lent should be reserved for what?*
8. *What important subject was discussed at the district synodical meetings?*
9. *What special Anniversary Gift gladdened the heart of Mrs. Schneder?*
10. *Why are we at this time especially interested in the life of Mary Ninde Gamewell?*

A SUMMER VISIT TO ALASKA

Florence E. Quinlan, Executive Secretary, Council of Women for Home Missions

TO talk about Alaska is a great joy to me these days. To write about Alaska is not easy. Sailing from Seattle the middle of July and again reaching that city the last day of August gave us a longer time in "The Great Country" than most tourists have, yet we keenly realize that the glimpses of each place were fleeting, that only one season of year was experienced, and that but a fraction of the huge territory was seen.

Impressions depend largely upon previous experience, mental association, environmental factors, vagaries of weather, chance occurrences, and one's own personality and temperament. I can here but sketch general impressions gained from personal observation and from conversations with "sourdoughs" (those who have wintered and summered there).

Our trip was taken under most favorable circumstances. I had written to the ministers of the various denominations at all places we were to touch. Without exception, they were more than hospitable and tried to show and to tell us all that would be of interest as to the churches and mission work, the inhabitants and the country.

Everywhere we were impressed by the hospitality, frankness, and friendliness of the people. Until the advent of the tourist no one locked doors, but everything was safe.

There seems to be scant observance of Sunday. Mines and ore mills run every

day. The dance hall is popular. One sees much throwing of dice. A pastorate in Alaska requires the truest sort of missionary consecration and initiative to create in the church a community center and through it a spiritual haven. The minister serving there should be a "good mixer," not easily discouraged, optimistic.

According to the 1920 government census, the population then was 55,000: male, 34,500; female, 20,500. We realized the scarcity of women; it was visible everywhere. Valdez has a population of 500, yet there are 90 bachelors there.

According to the census, 48.3% the population is Indian, 29.6% native white, 21.1% foreign-born white. There are many Scandinavians.

The smallness of the cities was a continual surprise. Juneau has possibly 5000 population; Ketchikan, 3500—these are the largest—Fairbanks, 2000; Cordova, 1500; Nome, 1000. Places with only two or three houses are down on the map.

The cities in Southeastern Alaska give the impression of being, to a large extent built on piles and on the sides of hills, arrangement of plots being without set rules. Houses face all directions.

After stops at Ketchikan, Wrangell, Juneau and a number of canneries we sailed across Prince William Sound and left the boat at Cordova, taking the Copper River Railroad, then a Studebaker auto for three days to Fairbanks, and the Government Railroad down to Seward. By all means, when you plan



FISHING BOATS AT A PETERSBURG
CANNERY



A TYPICAL LOG CABIN WITH SOD
ROOF



OLD CHIEF'S HOUSE AND TOTEM AT
KASAAN



YAKUTAT, WHERE MRS. AXILSON LIVES
WITH HER FAMILY, HUSBAND
AND TWO BOYS

your itinerary be sure to include the interior. Visit Fairbanks and see the experimental agricultural successes. Try to make time for a trip on the Yukon, that mighty river, navigable for 2000 miles, from White Horse to Behring Sea. Distances take your breath away in Alaska. A friend having a church in Douglass boarded our boat at Juneau to stay a month at his other charge, Valdez, only 600 miles away!

One-fifth the size of the United States proper, Alaska stretches 2200 miles East and West and 1400 miles North and South. Naturally general statements as to climate or topography do not apply to so vast a territory. Winter is quite a different proposition from summer. At Fairbanks the temperature ranges from 50°-70° below in winter to 90° above in summer, with plenty of mosquitos. We had delightful weather everywhere, just right for spring attire.

The four parts into which Alaska may be roughly divided differ greatly. We saw Southeastern and Interior Alaska. The Arctic section and the Aleutian Islands, called "The Westward," we did not see. We saw no Esquimaux except a girl from Point Barrow at the school in Sitka. The island of Attu is as far to

the West of San Francisco as that city is West of Maine. Point Barrow is the "farthest North" Presbyterian Mission Station. The last communication was received in January. Owing to the retirement of the U. S. Coast Guard cutter "Bear" the next will not be received until next year.

Loneliness looms large in our thought of the mission stations in Alaska. At Yakutat six white women stood on the dock among the cannery employes to wave farewell to our boat, the total white female summer population. I suppose now Mrs. Axilson, the wife of the Swedish Evangelical missionary stationed there is the only white woman at Yakutat. I shall never forget the sprint we took from the cannery dock to her home on the little bay a mile away and the wild white ripe strawberries she served.

We stopped at Kasaan, another Indian village and there had time to walk away on the marvelously beautiful path through the woods and to talk with Sam Davis, Presbyterian native lay preacher, who preaches to the Indians in the Hyda language Sunday mornings and in English Sunday evenings when the cannery is in operation, the evening congreg-

gation ranging from 60 to 100 white men. Do you ask whether missions show results, when an Indian can hold attention and attendance at a church service on the part of pile drivers and salmon slimers?

The fruits of missionary labors among the Indians seemed marvelous to us. When one learns of the customs prevailing as recently as 1880 and notes their absence now he stands awed by the miracle. Not a nose ring, not a silver pin or ivory labret in the lip, not a tattoo mark did we see except in the museums at Juneau and Sitka. No totems have been erected for twenty years. No longer does an Indian widow, as was the custom in the Upper Yukon, throw herself upon the body of her husband on the burning funeral-pile until her hair is burned off, and thereafter keep placing her hand through the flames upon his breast to show her devotion. Only forty years, but what a change!

Our trip was definitely planned to include Sitka. Imagine our disappointment, then, to have but three hours there in which to see the National Monument—the Park with its freshly-painted totems—the Russian Cathedral, and the splendid Sheldon Jackson School. To this school come girls and boys from all over the Territory—even from Point Barrow. From this School have come many Indian leaders of Southeastern Alaska. On our boat one of the first converts and early pupils of this school traveled from Wrangell to Ketchikan. Her son, an attorney, was with her—cultured, well-read, well-spoken people animated by high ideals and spiritual desires. Do missions pay?

To speak of Sitka is to think of loveliness. The beauty of situation of many Alaskan towns almost "hurts." Charming bays surrounded by magnificent peaks, with beautiful waterfalls, ever-interesting glaciers—both active and dead, rushing streams—tongue and pen fail, the eye and ear alone properly record Nature's prodigality in Alaska.

Shall we not speedily send the Good News to the scattered people up all the creeks, along the shores and in the forests

so it can transform their lives and they shall be beautiful, too? Christ waits for you and me to fulfil His commission.

Literature Chat

CARRIE M. KERSCHNER

A SURVEY of the objects we support as Missionary Societies should precede the study of the books on China scheduled to begin in February. The Treasurer should preside for this study. Three evenings may be spent most profitably giving her at least fifteen minutes. Use one evening for Japan, a second for China and the third for Mesopotamia. For Japan: get from your "W. M. S. Missionary Scrap Book" all the leaflets you had last year including the history of the Miyagi Girls' School, "The Lady with the Lamp," "A Teacher of Religious Art" and the Kindergarten leaflets. Cull what you feel is necessary to present these objects. Use the picture sheet of our Japan missionaries to refresh your memory with the pictures of Dr. Faust the principal of Our Girls' School, Misses Hansen, Lindsey, Hoffheins, Bolliger, etc., teachers in this school; Mrs. Schneder and Mrs. Kriete for Kindergarten work and Miss Pifer as Evangelist.

For China: Use the picture packet to be secured from either W. M. S. Depository 20 cents each; mount on cardboard or any heavy paper pictures No. 1, 2, 3 and 4 and show these in presenting the work of the Ziener Memorial School. For the Shenchow Girls' School mount pictures No. 5, 6, 7, 8, and 9; for the Evangelistic workers show pictures No. 28, 29, 30, 31 and 32; Medical workers pictures No. 10, 11, 13, 15, 16, 33 and 34. For Mrs. Hoy's work use the leaflet "With Mrs. Hoy and Her Chinese Women" (Packet). The work of Ginling College is described on page 8 of the Program Help on Ming Kwong (10 cents); For Mesopotamia consult recent issues of the Outlook of Missions.

Packets for Ming Kwong 35 cents; Interdenominational "How to Use" sells at 15 cents.

MING KWONG

Chapter I

The Program Help for this book is full of suggestions. Order the October issue of the *Missionary Review of the World*, 25 cents per copy. It is the special China number and should be used throughout your study the coming months. Wall Map of China on which our mission stations are marked sells for 60 cents. Mark the province of Hunan with a heavy black line and put a red circle around each one of our mission stations. Designate other important cities, as the capital, and sea port towns with red squares. Develop your own denominational map by using the small outline maps; 25 cents per dozen. Paste on it the pictures of our early missionaries to China. A *Blue Print* Map showing all of our China mission stations and preaching places sells for 60 cents, post-paid.

The Prayer Calendar promises to be more popular than in former years. We hope no one will be disappointed in securing their copy. Price 20 cents each; \$2.00 in lots of one dozen or more.

"Playing Together Picture Stories" are as interesting as the name indicates. Price 50 cents. Just off the press is "Uncle Sam's Family" (\$1.00) cloth cover. We are happy to recommend it along with the following as suggestions for Christmas gifts for boys and girls of Junior and Intermediate age. "Land of Saddle Bags" \$1.50; "Book of a Chinese Baby" 50 cents; "Chinese Fairy Tales" 75 cents.

Eastern and Potomac Synods please order from Carrie M. Kerschner, 416 Schaff Bldg., 1505 Race Street, Philadelphia, Pa. All other Synods should send orders to the Woman's Missionary Society, 9 Remmele Block, Tiffin, Ohio.

(Continued from Page 574)

19. Did you use handwork or games at your meetings? Describe any such employments.

20. What plan of work brought best results during the year? In answering this question give any constructive suggestions.

Girls' Missionary Guild

MRS. ANNETTA H. WINTER, Secretary

ADVENTURES IN BROTHERHOOD

Chapter VI

I HOPE the Guilds are preparing for a joint meeting with the Woman's Missionary Society in January; that they are preparing the allegory "America's Awakening" for the occasion. This allegory is contained in the Program Help for "Adventures in Brotherhood." It was prepared for this occasion by Miss Motter. Use it.

If you cannot arrange for a joint meeting or for the allegory, perhaps a few games may change what would be an ordinary meeting into an extraordinary one. On page 175 of "Adventures in Brotherhood" we have described a typical Main street of the American town. It will be an interesting exercise to have the girls make a mental survey of their "Main" street; to have them tell what they know of the old-country backgrounds of the new comers or "foreigners;" name the famous men from the countries represented—in short have them tell about the "foreigners," what they expect the "foreigners" to know about America. Suppose we have a little test. After the girls have found the answers to the following questions, it is possible they will be more appreciative of the people who come from other lands:

1. Who were some of the men responsible for the Protestant Reformation? What were their nationalities?
2. Name two of the greatest writers of China.
3. Who painted the "Sistine Madonna"? His nationality?
4. Give the nationality of Henrik Ibsen. For what is he famous?
5. Name the composers of two famous oratorios, and give nationality.
6. Who is George Carver? ("Land of All Nations"—Chapter I.)

Here is another game—an idea from

the *Missionary Review of the World*. This one serves two purposes—education and sociability.

Paste a good size map of the United States on a board. Hang this board on the wall like a picture. Into some of the cities, where we have Home Mission stations, screw a right-angled brass hook. Then label fruit jar rubbers—each rubber with the name of a missionary in charge of one of the stations. The game consists in standing about eight feet away from the board and tossing the rubber rings to land on the proper hook. Mori, for instance ought to catch on the San Francisco hook, Stucki on the Neillsville hook, etc. The right loop counts five points for the player, to loop a wrong hook counts one point. Talley should be kept, the side having the highest number of points is pronounced the winner. To make the map more attractive pictures could be pasted on the map and the screws put through the pictures. Pictures may be found in back numbers of the OUTLOOK OF MISSIONS and on picture sheets.

What is the standing of your Guild according to the Standard of Excellence? April is coming! You must report then. Try to attain the ten points and win the G.M.G. banner of your Classical Society.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

THE RACE FOR THE BANNER

GET SET. Go. What a race it will be! What an applause you will get if all Bands enter the contest with the same enthusiasm that is displayed at athletic events! The prize is *The Banner*. General Synod has a Mission Band Banner which is to be awarded to the Synod which makes the best record. That you may direct your enthusiasm most effectively the questionnaire that will be sent you about February is appended. We are not in the habit of casting the odds as to which is likely to be the winner, but we can tell which Synod will not win. That Synod whose M. B. officers remain inactive will not win. That Synod which has a single Classis whose Classical M.

B. officers will not respond to the rallying challenge of the Synodical secretary, will not win. That Synod in which there are more than just a small percentage of reluctant Bands, will not win. As in every contest it is the rank and file that wins. Let the local elements, down to the boys and girls in the Bands please take notice that the General Secretary expects every one to do their very best.

The Questionnaire

1. Membership of March 1, 1924? Of March 1, 1925? Increase?
2. How much was your contribution to Budget increased?
3. Was your Budget paid monthly (or quarterly), and directly to the Classical Treasurer?
4. How many points of the Standards of Excellence did you satisfy? Name them by number.
5. Was your statistical report sent to reach the Classical secretary of M. B. by April 10, 1925?
6. How many meetings did you advertise by posters or invitations?
7. How many regular meetings did you hold during the year? At what time in the week? In which months of the year?
8. Were devotions held at each meeting?
9. What was your average percentage of attendance?
10. Do you have a full corps of children officers?
11. Were officers active during the year? Membership Committee? Room Committee? Work Committee?
12. Is your Band graded as outlined in the Handbook?
13. Do you use the Mission Light Certificates?
14. Did you use two Mission Study books during the year?
15. Are you using M. B. Thank Offering Boxes? The Mission Band Pennant? M. B. Pins?
16. Did you hold any public meetings during the year? Describe the program used.
17. Did Leader read the M. B. Column in the OUTLOOK OF MISSIONS?
18. Were objects of the Mission Band Budget reviewed quarterly?

(Continued on Page 573)

TO THE JUNIORS

(To be used with Chapter 4, "Chinese Lanterns")

JUNIORS have been studying about Mei Chu who wants so badly to go to school. But "Will There Be Room"? That is the question and how many little Chinese girls today are wondering that very same thing! There is a school in this same far-away China which the mothers of our church support by their gifts where this same question comes so many times to the mind of its principal—Ziemer Memorial Girls' School (*No. 1 on the picture sheet*) is the school and Miss Gertrude Hoy (*No. 2*) is the young principal who must plan all kinds of ways to find room for the anxious girls who come to Yochow City to enter this fine school. Every nook and corner is crowded and Miss Hoy is in this country now to give kind friends in America the opportunity of building a fine large dormitory so that no Chinese girl need fear there will be no room for her. Do you notice in picture No. 1, the deep porches upstairs and down—why do you suppose that is? You've guessed it—so that in the hot, hot China summer this airy, shady space may help to cool the rooms.

You notice that the word under *picture No. 3* is the same as the first one under No. 1, don't you? There is a reason for that and this is it—When the school was very young and not in the fine building that it now is, Miss Emma Ziemer was its principal. One day, Christmas Day, Miss Ziemer decided to attend the Commencement Exercises of a Boy's school across the lake (you have already marked Yochow in your map so you know that it is on the shore of Tung Ting Lake, don't you?), and it was while she was making this trip that a very heavy storm arose and she was swept overboard and drowned. When the new building was built by the Thank Offering of the women of our Church, it was natural that they should wish it to be a memorial to this beloved teacher and principal and so named it Ziemer Memorial Girls' School.

Picture No. 4 shows a class having a drill with dumb-bells and reminds us of

our own "Gym" classes. Teachers say they have trouble getting Chinese girls to exercise, but then some American girls don't like their "Gym" drills either, do they?

Over in the western part of Hunan province you located Shenchow, where if you were to go today you would see *picture No. 5*. We hoped the building would be more nearly completed—but Chinese workmen don't work very rapidly and then if you will notice the very simple kind of scaffolding that is used you will not be surprised that work doesn't progress rapidly. The pupils of this school, 131 in number, you see in *picture No. 6*. Miss Rebecca Messimer, the principal, is in white at the right end, beside her is Miss Esther Sellemeyer, one of the teachers; isn't she tall? A better picture of Miss Messimer is *picture No. 9*. This principal with her black, snappy eyes has trouble "finding room," too. *Picture 7* shows the girls at play, doesn't it look like a scene in our playgrounds? On any Friday or Saturday morning you can see "*Washing Day*" *No. 8*, so Miss Messimer writes us.

And that ends the list for this time. Let us see whether, after you have cut and pasted the pictures, you can write one interesting sentence about each picture. This China year we want to know our missionaries, oh so well, to know the names of the schools, where they are and just what each missionary does and then when we have grown up, we'll be so interested in that land across the sea that we will be able to so give our gifts and perhaps ourselves that no little girl in China will have to wonder "Will There Be Room?"

—One last word: perhaps sometime soon Miss Gertrude Hoy will come to your church and talk about her school. Think of it! You'll be there, all ears, and you'll think of these pictures, won't you?

(Write to 416 Schaff Bldg., for special quotation on the Picture Packet in quantity.)

WOMAN'S MISSIONARY SOCIETY OF THE GENERAL SYNOD OF THE REFORMED CHURCH IN THE UNITED STATES

SEMI-ANNUAL REPORT OF TREASURER, MAY 1, 1924, TO OCTOBER 30, 1924

W. M. S. Budget 1924-25		Synods		W. M. S. Budget Paid		Special Gifts Home Missions		Special Gifts Foreign Missions		Life and In Memoriam		Thank Offering		Special Church Funds		Budget		Home Missions		Foreign Missions		Thank Offering		Budget		Home Missions		Foreign Missions		Totals	
\$14,342.40	\$1,205.20	Eastern	\$5,101.92	\$197.75	\$1,822.57	\$275.00	\$41.00	\$229.30	\$1.00	\$275.00	\$10.00	\$41.00	\$229.30	\$1.00	\$41.00	\$91.67	\$229.30	\$1.00	\$91.67	\$1.00	\$135.00	\$31.95	\$91.67	\$229.30	\$1.00	\$135.00	\$31.95	\$91.67	\$7,760.21		
9,919.80	1,417.95	Ohio	4,755.94	1,136.33	414.80	150.00	30.00	554.98	41.60	150.00	\$10.00	30.00	554.98	41.60	30.00	54.16	554.98	41.60	54.16	41.60	\$135.00	54.16	54.16	554.98	41.60	\$135.00	54.16	54.16	7,337.58		
4,687.20	532.45	Pittsburgh	2,066.40	138.00	256.20	50.00	7.90	201.48	1.00	50.00	7.90		201.48	1.00		32.58	201.48	1.00	32.58		1.00	16.77	32.58		1.00	16.77	32.58	2,772.33			
7,507.80	799.25	Potomac	1,797.60	45.00	2,203.84	75.00		144.14	10.00	75.00			144.14	10.00		26.60	144.14	10.00	26.60		55.25	5.00	26.60		55.25	5.00	26.60	4,298.80			
3,047.40	442.75	Midwest	1,523.50	162.09	474.51	125.00	6.30	49.20	9.00	125.00	6.30		49.20	9.00		46.50	49.20	9.00	46.50		9.00	14.92	46.50		9.00	14.92	46.50	2,623.73			
820.80	152.95	Northwest	382.90	105.70	105.70	100.00		27.40		105.70			27.40			12.27	27.40		12.27			12.27				12.27	1,599.71				
975.60	69.00	German of East	563.50	320.00	320.00	100.00				100.00																		1,023.17			
\$41,301.00	\$4,619.55		\$16,193.76	\$1,679.17	\$5,597.62	\$775.00	\$24.20	\$71.00	\$1,426.99	\$66.20	\$200.25	\$48.72	\$278.70	\$32.60	\$19.32	\$2.00	\$26,415.53											26,415.53			

DISBURSEMENTS

<i>W. M. S. Budget—Foreign Missions—</i>		Miyagi School, Sendai, Japan	\$2,651.55
		Evangelist, Japan	630.29
		Kindergarten Teacher, Japan	353.60
		Ziemer Memorial School, Yochow, China	651.51
		Girls' School, Shenchow, China	1,358.71
		Evangelist, China	364.63
		Medical Work, Shenchow, China	386.73
		Medical Work, Yochow, China	386.73
		Mrs. Hoy's Industrial Work	88.83
		Ginling College	88.83
		Work in Mesopotamia	110.50
		Total	\$7,071.91
<i>Special Gifts—Foreign Missions</i>			2,923.91
<i>Thank Offering—Foreign Missions</i>			650.00
<i>Scholarship Fund—Foreign Missions</i>			300.00
		Total	\$10,945.82
<i>G. M. G. Budget—Foreign Missions—</i>		Miyagi School, Sendai, Japan	\$362.58
		Ziemer Memorial School, Yochow, China	242.11
		Total	\$604.69
<i>Special Gifts—Foreign Missions</i>			191.25
		Total	795.94

Miscellaneous receipts

Total receipts, May 1, 1924, to Oct. 30, 1924	\$31,451.99
Balance carried, May 1, 1924	75,834.31
Grand total	\$107,286.30

DISBURSEMENTS

Foreign Missions	\$11,893.56
Home Missions	7,200.58
Tri-Synodic Board	1,037.47
Missionary Retreat	820.30
Schaff Building	12,000.00
Total for Missions	\$32,971.91
Educational work	3,157.22
Contingent expenses	5,981.26
Total	42,110.39
Balance October 30, 1924	\$65,175.91
Investments	\$63,500.00
Cash in Bank	1,675.91
Total	\$65,175.91

Contingent Fund	.....	62
Scholarship Fund	.....	6,069.82
Special Church Building Fund	.....	600.92
Membership Fund	.....	23,907.00
Home Missions	.....	83.50
Foreign Missions	.....	4,005.12
Thank Offering	.....	21,107.27
G. M. G. Budget	.....	36.84
Foreign Missions	.....	556.09
Thank Offering	.....	7,024.83
Mission Band Budget	.....	10.50
Foreign Missions	.....	1.62
Thank Offering	.....	1,490.02
	.....	\$65,175.91

MRS. LEWIS L. ANEWALT, *Treasurer*,
814 Walnut Street, Allentown, Pa.

(Continued from Page 566)

the inaccessible province of Yunnan, Mrs. Gamewell was chosen by this group to accompany them as adviser. She spent several months in Yunnan, seeking to help in all possible ways during the difficult beginnings of a difficult work. For a number of years she has been a member of the Board of Directors of the Cantonese Union Church, Shanghai, an independent Chinese Church. This makes her membership on the Board the more significant. For ten years, Mrs. Gamewell was a member of the National Committee of the Young Women's Christian Association of China. Her unusual capacity for winning her way to the hearts of the Chinese, has given her wide influence not only in her home city of Shanghai, but in many other leading centers of the great republic of Asia.

Missionary Review of the World.

Contingent Fund	62
Scholarship Fund	6,069.82
Special Church Building Fund	600.92
Membership Fund	23,907.00
Home Missions	83.50
Foreign Missions	4,005.12
Thank Offering	21,107.27
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Thank Offering	21,107.27
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Foreign Missions	556.09
Thank Offering	7,024.83
Mission Band Budget	10.50
Foreign Missions	1.62
Thank Offering	1,490.02
	\$65,175.91

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I give and bequeath to the Board of Home Missions of the Reformed Church in the United States, of which Elder Joseph S. Wise, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

For the Board of Foreign Missions.

I give and bequeath to the Board of Foreign Missions of the Reformed Church in the United States, of which Rev. Albert S. Bromer, of Philadelphia, Pa., is treasurer, the sum of _____ dollars.

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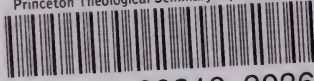
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